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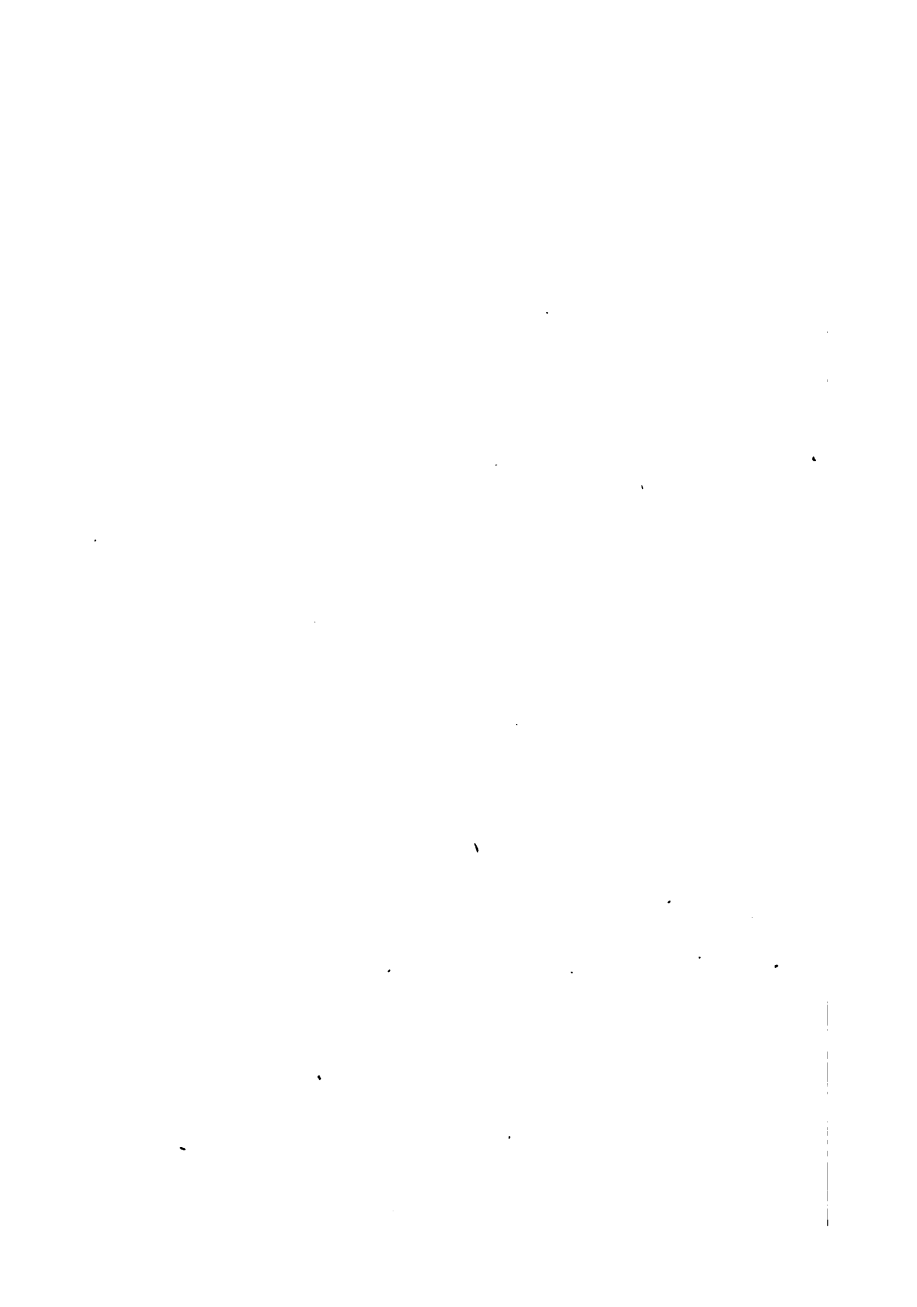
EXPOSITION
OF THE
PROPHECIES
OF DANIEL
AND
ST. JOHN.

100. c. 19.



100. c. 19.





A BRIEF EXPOSITION
OF THE
PROPHECIES OF DANIEL AND
ST. JOHN,

RESPECTING THE LATTER

Three Times and a Half.

By THOMAS STEPHEN,

AUTHOR OF

"A HISTORY OF THE CHURCH OF SCOTLAND," "A GUIDE TO THE
DAILY SERVICE OF THE CHURCH," "A POPULAR EXPOSITION
OF THE XXXIX ARTICLES," "A GOSPEL HISTORY
OF OUR LORD," "THE SPIRIT OF THE
CHURCH OF ROME, &c."

LONDON :
BOSWORTH & HARRISON, 215, REGENT ST.
MDCCCLXI.



G. J. PALMER, PRINTER, 32, LITTLE QUEEN ST.
LINCOLN'S INN FIELDS.

PREFACE.

I HAVE made no pretension to originality in the following work. In fact, the subject of prophecy has been so thoroughly sifted by numerous writers of entirely different views, that little that is absolutely new, can now be produced by any one. But the rapid evolution of events on the continent during the last few years, has thrown a new light on many circumstances that appeared to expositors in a different position, in times past; and consequently they have withdrawn the veil from much that was formerly hid from men's wisdom. I may use our Lord's words; and say "Other men laboured, and ye are entered into their labours." I have adhered throughout to what has been called "the year-day system;" being convinced

that it is the correct view to be taken of the prophetic language. A day was fixed by the Almighty Himself as the type of a year—"EACH DAY FOR A YEAR."

The Jews rejected and crucified their Messiah ; after which they themselves were repudiated, and the Gentiles were espoused by Him in their stead ; but in their ecclesiastical fulness, at this time, they are to be re-espoused to Christ, and to be "grafted into their own Olive Tree ;" when their conversion will be "*as life from the dead,*" both to themselves and to all the unconverted heathen. We are expressly told that God had not cast away His ancient people, the Israelites ; but that even in Apostolic times, there was a remnant of them, according to the election of grace, that had obtained mercy and that peace in believing, which they sought for ; and now, how much more of the riches of Christ will their fulness by conversion be, of grace and salvation to the unconverted among the Gentiles, when the whole earth shall be filled with the knowledge of God, as the waters cover the sea.

According to the general consent of Protestant interpreters, the river Euphrates is the symbol of both the Turkish empire and of the Mahommedan religion. The drying up of that symbolical river, and the wasting of that apostate empire, prepare the way for the return of the "kings of the East," or of the ten tribes of Israel, to the land of their forefathers. It appears from Scripture, that some, probably of the Christian portion of them, as well as of the unconverted Jews, will take their station in the ranks of the white horses, at the destruction of the False prophet and the last Head of the secular Roman Beast.

From the remarkable signs of the times, little doubt, I think, can be entertained that the time is now arrived, when those signs in the sun, and in the moon and in the stars, *i. e.*, in the governing powers of Church and State, shall appear, of which our Lord prophesied on the Mount; and which He said should precede, accompany and produce "distress of nations on the earth, with perplexity of councils," in their rulers; "the sea and the waves

roaring," or discontent, turbulence, and rebellion raging among the nations; the hearts of men in authority "failing them for fear" of wars and tumults, and in the anticipation of those calamities that are surely coming on the apostate world.

I am as sure as was faithful Abraham, that the Judge of all the earth will do right; and that His word is Truth. As we see the prophecies accomplished before our eyes in this generation; so we may, with full faith and assurance, lift up our hearts and heads, for the redemption of the Church from her long Babylonian captivity and servitude, under the cruel bondage of the Roman pontiff, draweth nigh; for the tyranny of Rome, is the Babylon of the Apocalypse, which holds the children of God in bondage, upholding idolatry, and riding like a drunken harlot on the nations of the Western Roman empire. As both the spiritual and the temporal powers of the papacy were built up by the adhesion of the ten Gothic kingdoms of the Western empire; and as Rome built her spiritual

tyranny on their submission to her pretensions ; so is she doomed to perish by their instrumentality. " For God hath put in their hearts to fulfil His will ;" " to hate" the papal harlot, to make her desolate and naked, to eat her flesh and to burn her with fire ; that is, to strip her of her wealth and endowments ; and to cast off both her temporal and her spiritual chains. These judgments are at present in the course of execution. The False Prophet has been stript of almost all his temporal possessions ; and all of what are called the religious institutions in Italy, have been suppressed, as they were in England at the Reformation. He is now obliged to subsist on Peter-pence, which was a fraudulent imposition of the papal church in the time of mediæval ignorance.

The Roman communion affects to consider herself as the *only* or Catholic Church of Christ, out of which, she says, there is *no possibility* of salvation ; but the term Catholic, cannot be applied with truth, to a body that has cut itself off from all the other branches of the Church Catholic, by es-

tablishing a new faith and a new churchdom, under the title of the "Holy Roman Church;" that has set forth new and heretical terms of communion: and that has added to its fearful list of enormities, so recently as the year 1854, the declaration that the Blessed Virgin was immaculate. Schismatical and heretical, are terms that more properly belong to a church that has shed the blood of the Lord's brethren like water; for, by the decrees of the council of Trent, the "Holy Roman Church" has separated, and cut herself off, from the whole Christian world.

In the following brief work I have not had the presumption to offer any thing new to my Fathers in Christ, but only to shew my lay brethren that the end of the Times of the Gentiles is at the door; and that they may expect to experience those terrible calamities which, our Lord assured His disciples, would come upon the earth at this time of rebuke and blasphemy, when the mystical Babylon is doomed to be completely and eternally overthrown, so that she "*shall be found no more at*

all; for she is wholly incurable, and corrupt beyond remedy; and to lead my brethren in the Lord to the contemplation of the great and awful events which are about to come upon the earth, when the vintage of Divine wrath shall be gathered in; and the last sanguinary battle shall be fought which will decide the fate of the False Prophet and the last head of the Roman Beast. The cup of her iniquity is now full; and the time is at hand when the Lord, whom she has dishonoured and insulted, will consume her with His indignation and fire; with the Spirit of His mouth; and with the Brightness of His coming.

Time was, when an Apostle thanked God that the faith of the Church within the city of Rome, was approved of throughout the whole world; but the same Apostle warned these faithful Christians, not to be high-minded, but to fear, lest as God had taken "the kingdom" of heaven "from His chosen people" for their infidelity, He might cut them off also, for the same cause. From the language of Scripture, it appears certain that the city of

Rome will be destroyed by the same means as its prototype the Babylon of Assyria was. It is also destined, like its type, to become the abode "of every foul spirit, and a cage of every unclean and hateful bird." It is destined never more to be the habitation of man; but to remain a monument of Divine vengeance to all generations; for from it was promulgated *a new gospel* and *a new faith*. Against such impiety, even if it were perpetrated by an angel from heaven, St. Paul has denounced a curse; but the Roman Church *has* preached another gospel; therefore the time has arrived when she shall "be made desolate," and the "light of the Gospel shall shine no more at all in her." After predicting her utter destruction, the revealing Angel calls on the whole emancipated Church, and on the "Apostles and prophets," *i. e.*, on the bishops and ministers of Christ throughout the world, *to rejoice and to give thanks*; because God hath avenged them on their oppressor the False Prophet.

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CHAPTER I.

Introductory Remarks.

THE signs of the times in which we now live are so numerous and so portentous, that the most undiscerning person can scarcely avoid seeing and considering them ; and consideration cannot fail to draw attention to the Prophecies which were so long since delivered by Daniel, by our blessed Lord Himself on the Mount of Olives, by St. Paul, by St. Peter, but most especially by St. John the disciple whom Jesus loved, who was the last survivor of the glorious company of the Apostles ; and whose book of the Apocalypse or the Revelation, closes the Canon of Scripture.

But in studying their several prophecies, we must most carefully observe and follow the sacred canon laid down by St. Peter : " Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts ; knowing this first, *that no prophecy of the Scripture is of any private interpretation*, for prophecy came not in old time by the will of man ; but holy men of God spake it, *as they were*

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moved by the Holy Ghost." In delivering this rule, however, the Apostle does not prohibit men from interpreting the prophecies; but only from interpreting them after an independent or insulated manner, as if they had no connexion one with another; because we are assured by him that the whole roll of the prophecies forms a single, compact, and mutually connected body. This circumstance is, in fact, the necessary result of their having all equally proceeded from God the Holy Spirit. Daniel, Paul, and John were severally the vehicles of prophetic communications; but their writings *are not their own* in the same sense that the writings of uninspired authors are their own productions. The true author of the prophecies in the proper sense of the word, is the Holy Spirit, to whom we must ascribe the whole code of prophecy. Hence we are not to consider the sacred oracles as the insulated works of their several writers; but as jointly constituting the single work of an individual author; and that Author is a DIVINE PERSON. But the accomplishment of prophecy is *anticipated* history which none but a Divine person could anticipate; and prophecy is recorded and verified by the events of the history of the world. In fact, says Faber, "If the oracles of God, as professing to be such in Scripture, be indeed the work of inspiration, Prophecy and History will answer to each other like the two edges of an indenture."

Whilst the Apostle St. John "was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ; he was in the Spirit on the Lord's day; and he heard a great voice as of

a trumpet;" and the Lord Jesus communicated to him the history of the Church from that period until the end of the world. He gave the beloved disciple a predictive vision of a mystical power which should arise and bear dominion over a part of the Christian world which He called Babylon the Great; and which should become "the mother of harlots and of all the abominations of the earth." That there might be no mistake, or guess work, the vision becomes its own interpreter, and carefully specifies the place and the description of this extraordinary power or horn, which was to be "*diverse*" from the other powers or governments of the world, by pointing to the "seven mountains" on which it was seated, a sign sufficiently indicative of the City of Rome; "The woman whom thou sawest is that great City which reigneth over the kings (or kingdoms) of the earth." At the time when these words were uttered, the vision could not more precisely have pointed out the tyrannical power of the Little Horn, had the name of the imperial City of Rome been stated.

The great outline and general design of the revelation made to St. John, was a prediction that a domineering power would arise in the City of Rome, at that time the mistress of the world; that should corrupt the faith of Christ's Church; should propagate that corruption; persecute its professors; and become intoxicated with the blood of saints and martyrs; that these corruptions and persecutions should be executed by subservient kings, as marks of their homage and obedience, and of their enchantment with draughts from her cup of abominations.

Of this power Archbishop Tillotson justly says, "Popery introduceth an endless train of senseless and silly, yet showy and sanctimonious, observances, the parade of which plays so perpetually upon the imagination, as to leave neither leisure nor disposition for minding anything more rational or more real. So many sacraments, fasts and festivals, however superfluous; such indefatigable saying and hearing of prayers, though in an unknown tongue; such continual crossings and countings of beads, though perfectly childish; such external grimaces, and bowings to images, though *rank idolatry*; all this, with a great deal more of the same kind, being mixed up with infinite solemnity, doth so intoxicate the unguarded populace, that they fancy themselves wonderfully devout and holy, for being out of measure superstitious."

"Though the wand of the Sorceress," says Mr. Davison, "was broken, as we have reason to rejoice it was, at the Reformation, and her arts and corruptions have long been fully disclosed; corruptions in which we ourselves had once our full share; yet some of the kingdoms which had drank deepest of her cup, have not yet recovered from the transformation she had made of them, but still retain something of the irrational, unchristianized visage upon them, imperfectly discharged by the action of reformed Truth, and by that improved religious knowledge, which has, however, greatly qualified and softened error, in places where it has not yet been able to establish the genuine purity, or assert the public dignity of truth. 'For by thy sorceries,' such is the complaint of outraged religion, 'were all nations

once deceived' (Rev. xviii. 23). And the delusion has been too strong, too deeply imbibed, to be quickly obliterated, except by great efforts, and a masculine spirit of reformation."¹

The Roman Church affects to call itself, and imperiously demands to be designated *the Catholic Church*; assuming that there is no other church of Christ on earth than itself. But how a *small portion* of the whole body of professing Christians can consider themselves *the whole Catholic Church*, requires greater reasoning powers to reconcile, than I am possessed of. But they are not always consistent with themselves; for in constituting their new churchdom, their own Pope, Pius IV., in his new creed which has been the chief cause of separating the Roman Church from the rest of the Christian churches of the world, designates that body of nominal Christians as "*the Holy Roman Church*;" thus fully admitting that it is *not* the Catholic Church. It is in a manner, to uncatholicize ourselves and the rest of the Christian world, to call the members of that most corrupt branch of the Catholic Church, *Catholics*; for St. John calls them a new race of Gentiles.

¹ Discourses on Prophecy.

CHAPTER II.

The language of prophecy—A day for a year—Times of the Gentiles—The great Metallic Image—First division of the times—Calamities—Second division of the times—The Little Horn—Rise of the Papacy—Its identity with Rome.

PROPHECY has a peculiar phraseology of its own which is constructed, partly on abstract ideas and partly on symbols or hieroglyphics ; and it reveals futurity through the medium of various symbols or proper hieroglyphics which are contrived with the closest attention to systematic regularity. But as prophecy relates both to temporal and also to spiritual things, the symbols employed have also a double relation ; yet the principle of analogy is always carefully preserved ; “for, what a symbol *temporally* denotes in the state, it equally denotes *spiritually* in the Church, so far as an evident correspondence between these two bodies social, can be preserved. Thus the hieroglyphic of a wild Beast is the leading symbol of a class which comprehends, as so many divisions, the several hieroglyphics of Heads and Horns, and Wings and Claws ; but at the same time each symbol may be em-

ployed either *civilly* or *ecclesiastically*; for a Wild Beast denotes either a persecuting *civil* empire, or a persecuting *ecclesiastical* empire; and a Horn denotes either a *temporal* kingdom, or an *ecclesiastical* kingdom."¹

By many examples in Scripture we are warranted in accepting, as a Divinely established MATTER OF FACT, that a day is in Scripture the type of a year—"each day for a year."² Again, "*I have appointed thee each DAY for a YEAR.*"³ Again, the Spirit said unto the Church of Smyrna, and through it to the universal Church, "Ye shall have tribulation *ten days*;"⁴ a prediction which is understood to refer to the last efforts of pagan malice under Dioclesian, to exterminate Christianity from the Roman empire; and that persecution lasted *ten years*. Therefore, in Scripture language, *prophetic days* mean *years*. "The universal principle," says Mr. Galloway, "of the Book of Revelation, represents *a year by a day*; *a generation of thirty years, by a month*; and *a cycle of twelve generations, by a year.*"⁵

The voice of *prophecy* declared, that the western division of the Roman empire should be broken up, and divided into ten Horns or kingdoms; and by the testimony of *history*, we find it established as an undeniable fact, that the Western Roman empire was actually invaded by the Gothic nations, and that it was by them divided into exactly ten kingdoms, by military violence, in the course of the fifth and sixth centuries. All Protestant expositors are agreed that the terms Three Times

¹ Sacred Calendar i. 13, 14.

² Exek. iv. 4-6.

⁴ Rev. ii. 16.

³ Num. xiv. 33, 34.

⁵ Gate of Prophecy i

and a Half; the Forty-two Months; and the Twelve Hundred and Sixty days, must alike be equivalent to 1260 years.⁶

That period which has been denominated "the Sacred Calendar of prophecy," comprehends seven prophetic Times, or 2520 natural years; which period our blessed Lord calls "THE TIMES OF THE GENTILES," which means the duration of the four great empires that were typified by Nebuchadnezzar's great metallic image, and by Daniel's vision of the four Wild Beasts. By the mouth of the prophet Daniel, the Almighty declared Nebuchadnezzar himself to be the Head of Gold, or the ruling principle of idolatrous blasphemy that should pervade the four great empires of which this image was the type. As the Golden Head is declared to have been the individual sovereign, Nebuchadnezzar himself, so the empires are successive in their rule; and the great calendar of prophecy commences with the birth of that prince. History does not enable us to determine the precise year of his nativity; but as the epoch of his reign and his victories is perfectly well known, we may be morally sure, from our certain knowledge of this epoch, that he must have been born in the course of the ten years, 658 and 646 *before* the Christian era. Hence it will follow, that THE GREAT ALMANACK OF PROPHECY commences at some point between these two years.⁷

We find in Scripture that *the Seven Times of the Gentiles*, or the 2520 years, allotted for the duration of the FOUR UNIVERSAL EMPIRES, are divided into

⁶ Sacred Calendar and Birk's Elements of Prophecy.

⁷ Sacred Calendar i. 69.

two equal parts of *Three Times and a Half*, or 1260 natural years each. We are taught, in perfect harmony with Scripture, from the pages of faithful history, that the actors during the first half of the Seven Times were the four pagan empires of 1, Babylon, 2, Persia, 3, Greece, and 4, Rome ; that the ecclesiastical events comprehended within that long period, were the various calamities and persecutions which successively afflicted the Church of God, both under the Law and afterwards under the Gospel. That the events that happened during the first moiety of the Seven Times were, the Captivity of the Jews by the Babylonian, and their Restoration by the Medo-Persian, Empire ; the persecution of the Jews by the Greek empire, through the instrumentality of the Macedonian kingdom of Syria ; the advent of the Messiah ; His rejection and crucifixion by the Jews ; an event which occurred precisely at the end of the Seventy prophetic weeks of Daniel ; the siege, capture, and destruction of the City and Temple of Jerusalem, and the complete dispersion of that people by the Roman empire ; the successful preaching of the Gospel throughout the world, beginning at Jerusalem, by the Apostles and their successors, so as to constitute it the Mother Church of Christendom : the violent and long continued persecution of the faithful, both clergy and laity by the *pagan* Roman empire ; its conversion to the Faith "and their faithfulness which was spoken of throughout the whole world ;"⁸ the gradual corruption of Christianity, as the fine gold of the Sanctuary grew dim, through a paganising vene-

⁸ Rom. i. 8.

ration of the Blessed Virgin, and of defunct saints and martyrs. This species of idolatry commenced towards the end of the fourth century, and reached its meridian in the middle of the nineteenth century, by the deification of the Blessed Virgin, and pronouncing her by the *infallible* Pontiff IMMACULATE, being a revival of the ancient Gentile idolatry; the division of the Western Roman empire by Ten distinct Gothic nations; and lastly, the gradual rise of the PAPAL POWER, or St. John's LITTLE HORN, in the midst of these Ten Gothic Horns or Kingdoms.⁹

The second division of the Seven Times of the Gentiles, or the Three Times and a Half, or the 1260 days, must commence where the first moiety ends, which we shall have afterwards reason to see was A.D. 604; and of course, if that epoch be the correct date, the 1260 days must terminate in the year 1864. Both Daniel and St. John predict that a tyrannical power shall have unlimited authority over the times, the laws, and the souls of the saints or of all Christian people within the western Third Part of the secular Roman empire. Both these prophets denominate this domineering power the LITTLE HORN, which should spring up stealthily from the head of the Roman Wild Beast in the midst of the ten other larger Horns or kingdoms. S. John presents it to our view under the image of a distinct Wild Beast, or False Prophet; also under the hieroglyphic of a harlot, drunken with the blood of the saints or faithful Christians. A Wild Beast denotes, in the language of symbols, both a *persecuting* secular and a *perse-*

⁹ Sacred Calendar i. 72.

cutting ecclesiastical, empire, and a Horn is applied to both a spiritual and a temporal kingdom. Daniel and St. John describe the papal power as a Wild Beast or Little Horn, the False Prophet, the Harlot, and as a Lamb with two horns; and St. Paul denominates the Bishop of Rome the Man of Sin, the Son of perdition, that Wicked One whose coming is after the working of Satan. He is also called the Lawless Man.

The voice of history universally proclaims that the extraordinary power described above, which originally was only a mere provincial bishopric, gradually rose to eminence during the period in which the western Roman empire was conquered and partitioned by the northern Gothic nations. Both the Eastern and the Western Churches had apostatized from the faith by commencing the worship of the Virgin Mary and other saints and martyrs; as yet, however, this abominable species of revived idolatry was not authorized by the Church, being merely confined to individuals. But in A.D. 604, when all the existing representatives of the Ten Gothic Horns had been converted to Christianity, and had recognized the supreme headship or ecclesiastical sovereignty of the Bishop of Rome; then the already existing apostasy which consisted of the idolatrous veneration and worship of the Blessed Virgin and of other dead saints, their relics and their images, "was completed by its acquisition of a powerful, and authoritative, and acknowledged HEAD; that from the epoch of such submission on the part of the ten Gothic kingdoms of the Western empire, the papacy set itself above all times and laws, and that it incessantly wore out

with fire and sword those pious and courageous men who dared to protest against its doctrines and practices, employing, as the blind agents of its ferocious persecution, the several kingdoms into which the Western empire was originally divided in the course of the fifth and sixth centuries."¹⁰

History will always interpret fulfilled prophecy, of which we shall have convincing proofs as we proceed along the stream of time. In the meantime we have seen first, that the western Roman empire was to be divided by the Gothic nations into ten distinct and independent kingdoms or Horns, answering to the ten toes of Nebuchadnezzar's metallic image; and that by recognizing the spiritual supremacy of an eleventh Little Horn, they fell under the ecclesiastical domination and cruel despotism of the False Prophet, or the Man of Sin, or the Son of Perdition, or the Lawless Man, *alias* the Pope and his hierarchy, as the Bishop of Rome is variously denominated by the sacred writers; whose enormous lies and cruelties, and blasphemous assumption of the attributes of the Divine Being, which he has imposed on all these ten kingdoms, will bring down upon them, when their sins have come up in remembrance before God, His heaviest and most consuming judgments. "Whatever," says Faber, "may be intended by the remarkable Power which is foretold by Daniel and St. John, most certain it is that the Papacy has grown up at the *identical time*, and has performed the *identical deeds*, upon the *identical stage*, and during the *identical period*, which are severally predicated of the extraordinary Power in question.

¹⁰ Sac. Cal. I., 74, 75.

Hence, with some few trifling exceptions, trifling alike in weight and number, Protestant commentators have been *unanimous* in applying to the papacy the character of that apostate and persecuting Power which is variously described as a False Prophet, and as a Harlot, and as a Little Horn springing from the fourth or Roman Wild Beast, during the period that he is protruding ten larger Horns ; nor do I see how it is possible to avoid the force of the application, unless we *burn* history, *dislocate* geography, and *obliterate* chronology."¹¹

The Eleventh, or Roman Little Horn, had its rise from Daniel's fourth Beast ; it co-existed with ten larger Horns, and plucked up three of them in its immediate vicinity ; it has eyes as of a man, and a mouth speaking great things ; it is diverse from the other horns or kingdoms ; it blasphemes against God ; it persecutes the saints ; it changed the times and the laws ; and it was appointed to continue for a time, times, and the dividing of a time, or 1260 natural years. All of these particulars are applicable to the papacy and to none other.¹²

¹¹ Sac. Cal. I., 75.

¹² Birk's First Elements of Sacred Prophecy, p. 120.

CHAPTER III.

The Eastern Little Horn—Christian Apostacies—Mohammed—Infidelity—St. Paul's Prophecies—Remarks on them—Removal of the Impediment that letted—The Union of the Four Beasts.

As the power that was symbolized by the Little Horn in the Western empire was predestinated to perform many daring acts of impiety, cruelty, and oppression; so Daniel informs us that another Power which he also denominates a Little Horn, should "come forth" from one of the four horns which arose out of the Greek empire of Alexander the Great; and that this "Little Horn waxed exceeding great towards the South, and towards the East, and towards the pleasant land [or the land of Palestine]. And it waxed great, even to the host of heaven [or the Eastern Church]; and it cast down some of the host and of the stars [or bishops] to the ground and stamped upon them. Yea, he magnified himself even to the Prince of the host [CHRIST] and by him the Daily Sacrifice [the Sacrament of the Lord's Supper] was taken away, and the place of His sanctuary [the churches] was cast down. And an host was given him

against the Daily Sacrifice by reason of transgression ; and it cast down the truth to the ground ; and [by the Divine permission] it practised and prospered."¹

Daniel's second Little Horn took its rise from the Macedonian He-goat, or the Grecian empire in its Syrian division ; it increased prodigiously and rapidly in power in the three directions of its conquests, as Daniel had predicted ; it trampled on the stars of heaven, or the Christian bishops of the Eastern Church ; it opposed the Prince of the host, by denying the divinity of Christ ; it prevented the administration of the Sacraments, and cast down the sanctuary or the Christian temples ; it is to continue to practise and to prosper, but not by its own power and might, but by Divine permission, as a rod to correct and punish the symbolical host of the Eastern Church ; it teaches and understands dark sentences ; and it will be destroyed without hand.²

Both the Papal and the Mohammedan religions are corruptions of revealed religion ; they were both Christian *apostacies*. " Mahomet admitted, as the basis of his superstructure, the Scriptures of the Old and New Testaments, alleging only that they had been corrupted in those places which he found it necessary to frame anew."³

It is an historical fact that Mahomet the Christian apostate, the impostor and the Eastern Little Horn, began his public career in the year 609, just five years after the confirmation of the West.

¹ Dan. viii. 9—12. ² Dan. viii. 23-25. Birk's Elements, p. 120.

³ Dean Woodhouse's Annotations on the Apocalypse, cited by Mr. Galloway in Gate of Prophecy, II. 22.

remarkable "departing from the faith," or an apostacy; not an avowed renunciation of the faith; but like the apostacies of the Jewish Church, the profane *addition* of the mediation of the Blessed Virgin, and other saints and consequently of their worship as gods and goddesses, to the Christian faith. He warns his beloved son in the faith that, "Now the Spirit speaketh expressly that in the *latter times*, some shall depart from the faith [*apostatize*] giving heed to seducing spirits and doctrines of devils [or demons]; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."⁵

Without doubt, popery is the *apostacy* to which St. Paul alluded, when he predicted the development of the "Man of Sin, the Son of Perdition;"⁶ for there is a similarity of language which marks their connexion. For "In the one [prophecy] we hear of an *arch-seducer whose coming is according to the energy of Satan*; in the other, the arch-seducer is said to come with signs and *lying wonders*, and all *deceivableness* of unrighteousness; so that those who refused to believe the truth should judicially believe ~~THE~~ *LIE* of that Son of Perdition; in the other, the apostacy described is attributed to the base hypocrisy of *liars*, whose own consciences are seared with a hot iron, and who therefore make no scruple to impose upon the credulous by pretended signs and miracles. Such little niceties of expression link together the two predictions, and

⁵ 1 Tim. iv. 1-3.

⁶ 2 Thessa. iii. 3.

show us that interpreters ought never to separate them."⁷

St. Paul announces the revelation of an extensive apostacy from the Christian faith, consisting in the *addition* of the idolatrous worship of demons, or deceased men and women who were reckoned saints, or holy persons, when they lived on the earth, to the worship of God the Almighty; of the constrained celibacy or prohibition of marriage to certain parties, the clergy of all ranks, and of some orders of women; and a superstitious attention to fasting and the use of meats on certain days and occasions. These predictions can only apply to the Church of Rome; they are the essence of superstition and idolatry; and they only differ from the ancient pagan idolatry in the *objects* of their mutual superstitious adoration. The difference is only in a name, the pagan Gentiles worshipped Juno and other dead heroes and heroines; and the Christian Gentiles worship the Blessed Virgin, and other male and female saints. Gibbon says "the worship of *images* had stolen into the Church by insensible degrees . . . and under the mask of Christianity they had *restored the religion of their fathers.*"

This apostacy had been working *individually* in an unauthorised state, in the Church for a considerable time, previous to the revelation of the papal tyranny; but after the complete removal of the impediment, that "letted," in the year 604, by the adhesion of all the ten horns to the supremacy of the Bishop of Rome, which was the revelation of the Lawless Man, this apostacy acquired an

⁷ Sac. Cal. i. 98.

authorised Head, and it was duly incorporated in a dominant state, in the person of the Bishop of Rome, or the Pope, as he is now called; for at this time St. John saw in vision the conjunction of the secular and the ecclesiastical Beasts. The prophet says "And I saw a Beast rise up out of the sea," of wars, tumults and revolutions, "having seven heads and ten horns; and upon his horns ten crowns," shewing that they were regal chiefs, "and upon [each of] his heads the name of blasphemy [was written]. And the Beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion; that is, it was the compound form of the three preceding empires, now represented and amalgamated in the Western Roman empire. "And the Dragon," that old serpent which is the Devil and Satan, "gave him his power, and his seat, and great authority."

Upon these words Mr. Galloway has the following remarks:—"The description given of the Beast ascending from the sea is, in all its particulars drawn from the vision in Daniel vii.; but the particulars of the description are differently combined. The characteristics of *all* the four Beasts of Daniel's vision, are partially adopted and combined in that which here corresponds to the fourth of them. The Lion's mouth is borrowed from the first, which represented the Babylonian empire, *The first was like a lion*. The feet like those of a Bear are borrowed from the second, which represented the Medo-Persian empire. *The second was like a bear*, &c. The Leopard's body is borrowed from the third, which represented the

Greek or Macedonian empire; *after this I beheld another like unto a leopard.* The distinctive emblems of the powers in its ten horns, are those of the fourth; *It was diverse from all the beasts that were before it, and it had ten horns.*⁸

CHAPTER IV.

The Antichrist—Spirit of the Antichrist—Commencement of the 1260 years—Ten kingdoms—Combine to establish the pope—Removal of the impediment—St. Paul's prophecy and comments—Rise of the popedom—Arianism—Adhesion of the Ten Horns.

ALMOST all Protestant expositors of the prophecies have branded the Bishop of Rome with the odious title of the ANTICHRIST; but this must be a mistake. St. John, who is the only sacred writer that mentions this character, clearly defines it as follows:—“*Who is the liar but he that denieth that Jesus is the Christ? He is the antichrist that denieth the Father and the Son.*” Now, with all the faults of the papacy (and they are legion), she cannot be accused of directly denying the Father or the Son; for the popes have ever proclaimed themselves the VICARS OF CHRIST, that is, His representatives and substitutes. Mr. Galloway, however, represents this antichristianism

⁸ Dan. vii. 4-7. Gate of Prophecy, i. p. 305.

as consisting in their assumption of the attributes, and in their superseding the mediatorial office of the Messiah.¹

But although individual popes may have been infidels; yet the collective body or line of the popes have never denied either the Father or the Son.

Mr. Pyle is also clearly of opinion that the line of the popes is the Antichrist spoken of by St. John; for, says he, "That the Church of Rome is not the Jewish or heretical Antichrist whom St. John affirms to have been already come in his time, is granted. But whether, for almost a thousand years last past, the *inspirations* she falsely pretended to, the *miracles* she has forged, the monstrous *articles* she has coined, and the *brethren* she has *hated* and *persecuted*, be not so many as to make her the *great Christian Antichrist*, and the *man of sin*, will be no longer a doubt with impartial readers of St. Paul and St. John, than till there arise another community that can excel her in *error*, *superstition* and *cruelty*."²

But however plausible this reasoning may appear, it is not consistent with fact. Mr. Faber has clearly shown, that the papacy cannot be the ANTICHRIST predicted by St. John; and he concludes by a syllogism:—"The line of the Roman Pontiffs did *not* deny either the Father or the Son. Therefore the line of the Roman Pontiffs is *not* THE ANTICHRIST."³

Besides the Antichrist, St. John predicts the

¹ John ii. 2.

² Pyle's Paraphrase. Fifth Edition. Preface to 1 John.

³ Sac. Cal. i. 108-9.

Spirit of the Antichrist which existed even in Apostolic times, in the Gnostics and other heretics ; which has existed from the beginning of Christianity to the present time, which was and is the *spirit of infidelity*. There are, and ever have been, many individual infidels or Antichrists, and the *spirit* of infidelity or Antichristianism is held by many individuals ; but this is not the Antichrist which St. John predicts. THE ANTICHRIST of St. John and THE INFIDEL KING of Daniel, which mean the same thing, is a body corporate or a kingdom ; and none answer so well to this description as the kingdom of France, particularly since the grand Revolution.

The period allotted in the Divine councils, for the duration of the tyrannical reign of the Little Roman Horn, is the latter half of the Seven Times of the Gentiles, or the 1260 years, for the commencement of which three chronological notes or tests are given in Scripture. The first of these is (1) The giving of the times, and the laws, and the saints, or Christian people of the Most High into the hands of the (Western) Little Horn, or the Pope ; (2) The revelation of the Lawless One, who is the authoritative head of the established apostacy ; and (3) the simultaneous rise of the Eastern Little Horn, or Mohammedism.

From the evidence of authentic history we find that the Bishops of Rome, or the Little Horn of the Apocalypse, never did attain to supremacy over the whole Roman empire, but only over its western third part, consisting entirely of Europe ; and that division of the empire was conquered and parcelled out by the Gothic nations into ten king-

doms; which corresponded with the ten toes of the great metallic image of Nebuchadnezzar. These Ten Horns, kings, or kingdoms, are the instruments or agents that advance the Little Horn, which had silently and stealthily sprung up among them and overturned three of them, to the full height of unlimited and irresponsible power over the bodies and souls of themselves and their people. Of this we are informed by St. John who says, "And the Ten Horns which thou sawest are ten kings which have received no kingdom as yet; but [they] receive power as kings one hour [allied] with the Beast. These have one mind; and shall [unanimously] give their power and strength unto the Beast."⁴

Upon the simultaneous acknowledgment of the papal supremacy by all the Ten Horns, the period of the 1260 years commenced. "The growth," says Mr. Faber, "of Romish tyranny, like the growth of a man, was stealthy and gradual; but the *determinate point* when the Times, and the Laws and the Saints, were given into the hands of the Little Horn, can only be, when the existing representatives of all the Ten Kingdoms were first unanimously brought into communion with the Latin Patriarch, [the pope] as their acknowledged spiritual head and supreme ecclesiastical governor."⁵

The "*hour*," or period, during which the ten Gothic nations were occupied in establishing themselves on the platform of the Western Roman Empire, extended from the year 406 till the year 568. They were pagans; but after their settlement in

⁴ Rev. xvii. 12, 13.

⁵ Sac. Cal. i. 129, 130.

their new dominions they conformed to the Christianity of the conquered provinces ; but they were not yet all in communion with the See of Rome. As the sixth century advanced, however, communion with the Little Horn gradually extended amongst the Horns ; and so prepared the way for the complete removal of the impediment that "letted," the revelation of the Lawless Man, the man of Sin, the False Prophet, or the Pope. The impediment was completely removed in the beginning of the seventh century, by the establishment of Christianity in the original Anglo-saxon Horn of Hengist's kingdom of Kent, under Augustine, the Roman monk, and in full communion with Gregory, the then Bishop of Rome, in the year 604.

In the beginning of the seventh century, the representatives of all the ten original horns, were brought under the spiritual dominion of the Roman Bishop, and had acknowledged his supremacy ; the last of whom gave in its adhesion to the Apostolic See, in the year 604. "Hence," says Faber, "If this statement be correct, I do not see how we can avoid the conclusion that the year SIX HUNDRED AND FOUR is the true date of the latter Three Times and a Half. For in that year the ten kings, for the first time, 'had one mind, and gave their power, and strength, and kingdom, unto the Wild Beast until the word of God should be fulfilled.' In that year, therefore, 'The times and the laws, and the saints of the Most High, were given into the hand of the Little Horn, until a time and two times, and the dividing of a time.'" The Roman empire still remained ; but it lived under

the mixed Government of the Eastern imperial head and the Ten Horns, or Gothic monarchies, which had arisen after the invasion and conquest of the Western division of the empire. These Ten Horns received their power in conjunction with the False Prophet, or the two horned Wild Beast.⁶

By the adhesion and submission of the Gothic kings, to the obedience of the Church and Bishop of Rome, in the year 604, the impediment that letted or hindered the revelation of the Pope was removed, and he was enabled to exalt himself above all that is called god or king; and from thenceforth to sit in the Church showing and calling himself its head, the King of kings, and Lord of lords, according to St. Paul's prophecy delivered to the Thessalonian Church.⁷

St. Paul's prophecy relative to the Man of Sin, is highly important, in throwing additional light on the predictions of Daniel and St. John, and it is intimately connected with their prophecies. It is addressed to the Thessalonian Church; who, from a false statement, in a forged letter which the Apostle repudiated, were alarmed by imagining the second literal advent of Christ was at hand. This, he assures them, was a mistake; for that His second coming could not be, until after there had been a remarkable apostacy from the faith; and until the MAN OF SIN had been revealed. Expositors are agreed that St. Paul's "Man of Sin" and "Son of Perdition" is the same character as Daniel's "Little Horn;" and as the two Horned Beast, the False Prophet and the Harlot described by St. John. St. Paul's prophecy is as follows:—

⁶ Sac. Cal. i. 131, 132.

⁷ 2 Thess. ii. 1-12.

"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor word, nor by letter as [if] from us; as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away [from the faith, the apostacy] first; and that MAN OF SIN be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called god or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked [one] be revealed, whom the Lord shall consume with the spirit of His mouth; and shall destroy with the brightness of His coming; even him [the son of perdition] whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a [the] lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It appears from the epistle to the Thessalonians, that St. Paul had acquainted them with the nature of the impediment, which then prevented the

Bishop of Rome from assuming authority over his brethren, and from playing all the antics before high heaven, which he felt disposed to do even at that time, had he not been restrained by the strong arm of the Roman Law. So little to be depended on is oral tradition, that they had already forgotten his communication, and mistook it for the empire itself, instead of the *law* of the empire which coerced and kept him within the bounds of a subject to the Emperor.

It is more than probable, says Mr. Faber, that he told the Thessalonians "not that *the Roman empire itself* was the impediment; but that it was *the coercing power of the Roman empire, or the coercing law of the Roman empire*: for he speaks of the impediment both in the neuter and in the masculine form. Hence when he reminds them in his written epistle of what he had told them by word of mouth, he commits to paper only the first member of the phrase which he had orally employed. Now ye know *the coercing power*; the Thessalonians, who were in the secret, would readily supply, of '*the Roman empire*.' And again, '*There is the coercing*,'—until it be removed from the midst: by those who had orally conversed with the Apostle, the suppressed member of the phrase, '*law of the Roman empire*,' would readily be supplied.

"What St. Paul, then, told the Thessalonians [seems to have been] this, that a tyrannical and irreligious power which he denominates THE MAN OF SIN and the LAWLESS ONE, should assuredly be revealed in its own appointed time, AFTER there had been a great apostacy from the primitive faith,

but BEFORE the arrival of the day of Christ, which they erroneously deemed close at hand ; that the *coercing power of the Roman empire* effectually prevented the revelation of this oppressive tyranny ; but that when *the coercing law of the Roman empire* should be removed from the midst, then the Man of Sin, no longer restrained by the strong arm of law, but acquiring his predicted character of the LAWLESS ONE by setting himself above all law, and by having the laws given into his hand, should be openly revealed."⁸

It is easy to trace the gradual arrival of the Bishop of Rome at the power and authority of the Lawless Man. When St. Peter and St. Paul jointly laid their hands on Linus and constituted him the *first* Bishop of Rome, nothing was more unlikely than that the successors of Linus should claim the mastery of the world. The whole church throughout the world was under the most severe persecution ; and about the first thirty of Linus' successors, were the faithful martyrs of Christ, during the three first centuries of the Christian era. With the conversion of Constantine, the times of persecution were changed for protection and favour. The bishop of the imperial city was loaded with favours ; and by the removal of the Emperor to his new capital, the Bishop of Rome became almost lord of the City of Rome ; and this commenced the removal of *the impediment* which prevented the Lawless One's complete revelation. An edict of the Emperors Gratian and Valentinian conferred on him the right of receiving and determining appeals, throughout the *Western*

⁸ Sac. Cal. i. 94. 95.

empire ; and a more ample decree was granted in the year 445 by the Emperors Theodosius and Valentinian, which Mr. Galloway calls an " espousing the cause of *non-intrusion* as my brethren in the north call it." In the year 533 the Emperor Justinian issued another edict against all the enemies of the Church ; and afterwards wrote a letter to Pope John, both of which are given by Mr. Galloway, in which he declares that he had subjected the whole Church to the Apostolic See, and calls the pope the " head of all the Holy Churches."⁹

These Edicts were of small importance, and could not of themselves have constituted the pope the Lawless Man ; for the imperial authority was yearly diminishing, till in the end of the sixth century it was entirely annihilated, by the successive invasions of the northern Gothic nations. These established Ten Kingdoms which gradually embraced Christianity, but afterwards they fell into the deadly heresy of Arianism, and, as such, were opposed to the religion and the pretensions of Rome ; but of course, whether as pagans or Arians, they equally acted as an impediment to the supremacy of the pope. In the year 604, however, says Mr. Faber, the Goths of Spain and Italy having renounced the errors of the Alexandrian Presbyter, and the original Anglo-Saxon kingdom in Britain, having received Christianity in subjection to the See of Rome, the then existing representatives of all the ten kingdoms of the West, submitted to the pope, or (in the language of the Apocalypse) *with one mind*, gave their power

⁹ Gate of Prophecy, i. 415-451.

and strength and kingdoms "to the Wild Beast and his Harlot Rider."¹⁰

It appears, therefore, that the impediment which had hitherto *letted* and kept the pope within the bounds of his own diocese, was completely removed in the year of our Lord 604; and Machiavel, as cited by Faber, alleges that "the doctrine began to be advanced and admitted, that *the pope being God's Vicar, could not be subject to the judgment of man.*" "He was now placed above all law within the sphere of his allotted spiritual monarchy, namely, the Western Roman empire; "he now became the powerful and authoritative head of the completed apostacy." And "What the prophets *foretold*, Pope Gregory," who was then in the chair, "by a sort of *fatal instinct*, deliberately and systematically *claimed*. Through the demand of an *universal superiority to ALL law*, whether ecclesiastical or secular, he unblushingly exhibited himself as the predicted LAWLESS ONE."¹¹

¹⁰ Sac. Cal. i. 136.

¹¹ Sac. Cal. i. 137, 138.

CHAPTER V.

Mohammed—Opening of the bottomless pit—Fall of a Star—
Mohammedism—Fifth Trumpet—The Saracens.

WE have now seen that the Times, the Laws, and the Saints, or the faithful Christian people, have been given into the hands of the Western LITTLE HORN; that the apostacy of the Western Church was completed by the revelation of the Lawless One, when it obtained an authoritative Head in the person of the Pope; we must now in the third place show the consecutive rise of the other great apostacy in the enterprise of Mohammed, or the Eastern Little Horn described by the prophet Daniel, which he says must be immediately after the completion of the papal apostacy.¹

The Western apostacy was completed in the year 604; and in the year 638 Mahomet began to teach his "dark sentences." He was sprung from the tribe of Koreish, and the noble family of

* Dan. viii. 9-23.

Hasheim ; and he was born in Mecca. He was left an orphan in his infancy ; his uncles were numerous and powerful ; and they reduced his share of his father's and grandfather's inheritance to five camels and one Ethiopian maid servant ; but he was restored to wealth by his marriage with Cadijah, a rich and noble widow. He was from his youth up addicted to religious contemplation ; and annually during the month of Ramadan he withdrew to the cave of Hera near Mecca and there composed the Koran, in the spirit of fraud and enthusiasm ; and in which he rejected the institution of any priesthood.²

Mohammedism is a Christian apostacy ; its leader, therefore, is aptly symbolized by a fallen star. Three years were silently employed in the conversion of only fourteen proselytes ; but in the fourth year or the year of our Lord 612 he publicly assumed the prophetic office, and the official denomination of *the Commander of the faithful*. He declared his commission to be to extirpate idolatry, which then infested the Christian Church, from the face of the earth ; and to propagate his religion by the sword, which instrument he declared "*is the key of heaven and of hell ; a drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer.*"³

" And the fifth angel sounded, and I saw A STAR fall from heaven unto the earth ; and to him was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke

² Gate of Prophecy, ii. 36-46.

³ Gibbon's Decline and Fall, cited by Galloway, ii. 37.

out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the pit *locusts* upon the earth; and unto them was given power, as the scorpions of the earth have power."⁴

In the foregoing citations the "heavens" mean the Church of any country or place, with reference to its governing powers. Hence the Sun is Christ, the Head of the Church,—the Sun of Righteousness; the Moon is the general ecclesiastical authority of the Church; and the STARS, the chief of whom is the High Priest of our profession Himself, are the bishops and priests of the Church. Hence the fall of a Star from heaven is the apostacy of a bishop or priest; and hence the descent of soft dew or rain from heaven represents the sanctifying graces of the Holy Spirit.⁵ In this case, however, it was neither a bishop nor a priest that fell, but a secular prince who, as well as the former is called a *star* in Scripture.

Precisely at the sounding of the fifth trumpet St. John saw a star fall, which immediately opened the bottomless pit, or the abyss of the corruption of all true religion and revelation in the Mohammedan apostacy; so that the Papal and Mohammedan apostacies are contemporary in their rise; and this apostacy fulfils the third test that was required to shew that the 1260 years, or the last time, commenced in the year 604. The *first* test is given by Daniel in his vision of the four great Beasts. Out of one of the four horns that succeeded the Grecian horn of Alexander the Great,

⁴ Rev. ix. 1-4.

⁵ Sac. Cal. i. 16, 17.

"came forth a Little Horn, which waxed exceeding great, towards the south and towards the east and towards the pleasant land. And it waxed great even to the host of heaven," or the Christian ministers; "and it cast down some of the host and of the STARS or bishops to the ground, and stamped upon them," that is, the bishops of the Eastern Church. "Yea, he magnified himself even to THE PRINCE of the host," or the Lord Christ who is the Head of the whole Church; "and by him the *daily sacrifice* was taken away, and the place of His sanctuary was cast down.⁶ And a host was given him against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground; and it practised and prospered. That is the Mohammedan apostacy when it became dominant in the Eastern division of the empire, entirely prevented the administration of the Christian Sacraments, but especially the Eucharistic Sacrifice in the Lord's Supper; a description which most emphatically marks the desolation of the Eastern Church.

Daniel also informs us that in the latter times, among the kingdoms of the four Grecian horns, when the western "Transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy [i. e. the Christian] people. And through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart,

⁶ 1 Dan. viii. 9-12.

and by peace shall destroy many. He shall stand up against the Prince of princes ; *but he shall be broken without hand.*"⁷

The above prophecy relates the rise and anticipated history of the Christian apostacy of Moham-medism, whose leader is symbolized by a *fallen Star*, as the papal apostacy is designated by a *fallen great Star*. He opened the abyss or well pit "whence false doctrine is drawn ; not the *living water*, but the fumes and vapours of an infernal enthusiasm, springing from the conflict and combustion of evil principles, and the furnace of a common trial. . . . Arabia was a common sink, into which the successive systems of Oriental philosophy, and of Christian heresy precipitated themselves, when expelled, by the arm of power, from the Chaldean, Persian and Roman dominions ; and that it, therefore, afforded a favourable field for the opening of a false and apostate religion, the elements of which it already abundantly contained, fermenting within its bosom. It has been remarked that the smoke issuing from the well [or bottomless pit], when opened, aptly symbolizes the *fumes* of enthusiasm ; and that the *furnace* represents both the affliction of a common exile, in which the various philosophical and heretical sects shared, and where the ores of their several systems were, as it were, smelted and combined ; and also, perhaps, the fermentation and combustion excited by the conflict of their opinions ; as well as the fiery judgment preparing for the subjects of the Emperor ; that Mahomet unlocked this fiery well of false religion and discharged its

⁷ Dan. viii. 23-25.

disciples in fierce enthusiasm on the empire ; and that he calls THE SWORD ' the key of heaven and of hell,' so that it may be taken as at least *the sensible representative* of that mentioned in the prophecy, wherewith he unlocked the abyss."⁸

At the sounding of the fifth trumpet, the Star of Mahomet is seen to fall from the heaven of true religion to the earth or to that which is earthly, sensual and devilish. This fallen star receives a Key wherewith it opens the bottomless pit ; and immediately there arose a thick smoke of false religion, superstition and apostacy ; and at the same time an innumerable swarm of horse-headed locusts, with their leader at their head, who is called Apollyon, or the exterminator of idolatry, with which the Christian Church was entirely overrun, both in the east and in the west. The commission given to these Saracenic locusts was, " that they should not hurt the grass of the earth, neither any tree ;" that is either the common people or the princes of the land ; " but only those men which have not the seal of God in their foreheads."⁹ This irruption of the Saracens is limited to five prophetic months, or 150 natural years. It is generally agreed that this Woe of the locusts refers to the rise and first conquest of the Saracens, and the rise of the Mohammedan superstition. " As," says Faber, " that devastating insect, the locust, was brought by the east wind out of Arabia, to constitute one of the plagues of Egypt ; so a swarm of locusts is employed by the prophet with the strictest hieroglyphical decorum, to represent those innumerable hosts of destructive Saracens

⁸ Gate of Prophecy, ii. 44-45.

⁹ Rev. ix. 4.

which, under the guidance of Mahomet and his successors, alighted upon the Apocalyptic earth, or the territorial Roman empire. Yet, notwithstanding that the phantasms, which issued from the pit, bore a general resemblance to locusts; they had several peculiarities attendant upon them, by which they were more perfectly adapted to typify the people designed to be thus shadowed out.¹⁰

In the year 612 Mahomet began publicly to teach his dark sayings to about fourteen disciples, and to assume the prophetic office. A thick smoke precedes the appearance of the Saracenic locusts from which they issue; which soon darkened both the Sun of Righteousness and the air; and obscured the wholesome air through which His beams had till now shone upon the world.

The Mohammedan imposture was to commence immediately after the rise of the great papal apostacy; and now, in the year 612, this imposture stood up in an active state, after the complete fall of a great star from heaven, or the apostacy of the Bishop of Rome in the year 604, when the lawless Man of Sin was revealed at the commencement of the latter Three Times and a Half; when the times, and the laws, and the saints, within the limits of his appointed Western domain, were given into his hands by the representatives of the ten Gothic kings, in the year 604. The religious system propagated by Mahomet was avowedly constructed on the basis of direct opposition to idolatry of every sort and description, into which the Roman and the Eastern Churches had insensibly

¹⁰ Sac. Cal. ii, 276.

lapsed. He commenced his apostatical career in the East about the year 608, or about four years after the revelation of the Man of Sin, or the Lawless Man in the West. He availed himself of the unscriptural demonolatry, which had alike overspread both the Eastern and the Western Churches ; and he began to teach and to propagate by the sword, his dark sayings and his anti-Christian imposture ; which soon overspread the whole eastern wing of the Roman empire, by the aid of the frantic enthusiasm, and the military violence of his disciples and followers.

The latter Three Times and a Half, therefore, which comprehend the period betwixt the years after Christ, 604 and 1864, embrace not only the domination of Popery in the West, and the tyranny of Mohammedism in the East ; but likewise the spread of that modern spirit of Infidelity and Atheism, not only amongst the papal churches but also among the reformed communions, which produced the French first or grand Revolution in 1789, with all its horrible consequences, or the third and last Woe.

CHAPTER VI.

THE FOUR FIRST SEALS.

Door in heaven—The Sealed Book—Quaternion of war horses
—Medo-Persian empire—Grecian empire—Fourth Seal—
Pale Horse—Roman empire.

THE prophecies of St. John comprehend the whole territorial platform of the Eastern and the Western Roman empire, as it became the completed compound metallic image, as seen by Nebuchadnezzar in his dream. These prophecies are naturally divided into three principal parts; viz., 1, The first part of the Sealed Book; contained in the fourth to the end of the ninth chapters. 2. The second part comprehends the Open or Little Book entirely, contained from the beginning of the tenth to the end of the fourteenth chapters; 3, and the third division occupies from the beginning of the fifteenth chapter to the end of the Book. The Little Open Book is a sort of parenthesis or episode, introduced into the general account of the current history of the Church.

Christ is the way, the truth, and the life: and

no man cometh unto the Father but by Him. The Apostle looked, and beheld a Door that had been opened in heaven ; Christ Himself being that Door within the Vail, not made with hands ; " Hence," says Galloway, " all things in this vision are full of Christ, who is brought before us under various symbols, as the Door of entrance, as the Lamb slain, and as 'the express image of His Father's glory' upon the throne."

The prophecies of St. John are divided into " the things which are, and the things which shall be hereafter ;"¹ into seven Seals, seven Trumpets and seven Vials, which succeed each other in regular chronological order. The Seventh Seal introduces and comprehends all the Seven Trumpets ; and the Seventh Trumpet introduces and comprehends all the Seven Vials.²

St. John, being in the Spirit on the Lord's Day, was summoned up to heaven, and beheld that " a throne was set in heaven, and ONE sat on the throne ; and He that sat [on the throne] was to look upon like a jasper and a sardine stone ; and there was a RAINBOW [the emblem of mercy] round about the throne, in sight like unto an emerald. . . . And I saw in the right hand of Him that sat on the throne a Book, written within and on the backside, *sealed with seven seals*. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the Book, and to loose the seals thereof ? And no man in heaven nor in earth, neither under the earth, was able to open the Book, neither to look thereon. And I wept much,

¹ Rev. i. 19.

² Sac Cal. ii. 197-200. Gate of Prophecy, i. 147 et seq.

because no [mere] ~~man~~ was found worthy to open and read the Book, neither to look thereon. And one of the Elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David hath prevailed to open the Book, and to loose the Seven Seals thereof. And I beheld, and lo, in the midst of the throne, and of the four Beasts, and in the midst of the Elders, stood a LAMB as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the Book out of the right hand of Him that sat upon the throne.”⁴

1. When St. John had witnessed these events, he beheld, “When the Lamb opened one of the Seals, and he heard (as it were the noise of thunder), one of the four beasts,” or, as Mr. Galloway translates the words, *Living Creatures*, “saying, Come and see. And the prophet saw and behold a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer.”

2. The opening of the Second Seal introduced “another horse that was red; and power was given unto him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

3. “And when He had opened the Third Seal, I heard the third Living Creature say, Come and see; and I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand; [or perhaps, more correctly, a yoke.] And I heard a voice in the midst of the Four Beasts say, A

⁴ Rev. v. 1-6.

measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the Oil and the Wine.

4. " And when He had opened the Fourth Seal, I heard the voice of the fourth Living Creature say, Come and see. And I looked and behold a pale horse ; and his name that sat on him was DEATH, and HELL followed with him. And power was given unto them," Death and Hell, " over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."⁵

The first four seals are different in their character from the three last ; and exhibit a quaternion of war horses, bestrode by four military riders, which are the symbols of the four great military empires of Babylon, Medo-Persia, Greece and Rome, which were chronologically successive to each other in the same order as the opening of the seals ; and in the successive order of Daniel's visions of the four Wild Beasts. There can be nothing drawn from the colours of the horses ; they were evidently designed to distinguish the different empires, thus the Babylonian horse is *white* ; the Medo-Persian horse is *red* or bay ; the Grecian horse is *black* ; and the Roman is *pale*, or *sallow-white*.⁶

⁵ Rev. vi. 1-9.

⁶ In his treatise on the Apocalypse, the Rev. J. T. Campbell maintains against all sense and reason, and in opposition to all other expositors, that the late Emperor Napoleon was represented by the rider on the pale horse ; says he, pale is the intermediate colour between black and white. Such a colour is *dun*. . . . Now, according to Alison, his (Napoleon's) favourite charger was of a dun colour. Even in minor particulars, therefore, the sketch is true to the life. Thus mounted, he placed himself at the head of the bands of hell, and became Captain over them. *The Handwriting on the Wall*, 39.

St. John beheld only the successive appearances of the four empires, on the roll of prophecy; but not their actual rise which had respectively taken place previously. "Hence, says Mr. Faber," "the opening of the first seal synchronises with the birth of the Golden Head, of Nebuchadnezzar's great metallic image; "the opening of the second seal with the juncture of the silver to the gold: the opening of the third seal, with the juncture of the brass to the silver; and the opening of the fourth seal, with the junction of the iron to the brass."⁶

1. The opening of the First Seal corresponds with the birth of Nebuchadnezzar, who was the "Golden Head" of the great metallic image; and is the commencement of this roll of prophecy in the year *before* Christ 657. This crowned warrior bestrides a white horse, and is armed with a bow. Nebuchadnezzar went forth "conquering and to conquer" all central Asia, Palestine, Ethiopia, Lybia and Egypt. This empire was symbolized by Daniel by a winged lion.

2. The Second Seal was opened in the year before Christ 538, when the Silver Arms and Breast were politically joined to the Golden Head. The Persian empire is symbolized by St. John by a red or bay coloured horse, whose rider was armed with a great sword; it is symbolized by Daniel (vii. 5) as "like to a bear, and it raised up itself on one side;" that is the later superiority of the Persians over the Medes; "and it had three ribs in the mouth of it, between the teeth of it;" or the three successive conquests of Lybia, Armenia, and Baby-

⁷ Sac Cal. ii. 214.

lon ; " and they said thus unto it, ' Arise, devour much flesh.' "7

Hitherto soldiers had been armed with bows and arrows and javelins ; but in assaulting the Babylonian empire with fewer troops, Cyrus armed his Persians with swords which, in close combat, readily defeated their opponents, who were armed with bows and arrows. Cyrus conquered the Babylonian empire in the year 538 before Christ, and established the second great empire ; and this answers to the opening of the second Seal.

3. On the opening of the Third Seal, the Grecian black horse of St. John, or the rough he-goat of Daniel comes bounding along at great speed to attack the Persian Ram. The rider of the Black Horse holds in his hand " a pair of balances ;" some consider this is for weighing out corn, and as an apt designation of famine ; but if it is so, it must mean a famine of the word of life, the Gospel ; while others read *a yoke*, consequently it predicts the heavy yoke of the Mohammedan superstition which was imposed on the whole of the Greek empire in Europe, Asia and Africa, and remains till this day. " The Black Horse," says Mr. Faber, " of the third Seal being' politically identical with the He-goat of the vision which Daniel saw in the third year of Belshazzar, the imposition of the yoke will have commenced with the rise of the Mohammedan Little Horn, behind the territories of the He-goat, in the year after Christ 608 or 609 ; and this imposition was completed when the entire Greek empire was subjected to a line of

⁸ Birk's Elem. 93.

persecuting and intolerant Mohammedan princes. Then it was when the yoke was placed on the neck of a reluctant population ; and there the yoke may be said still to continue, notwithstanding the various efforts which have been made to throw it off."⁹

Mr. Campbell maintains that the Black Horse symbolizes the rise and predominance of the papal system. "Reformation light," he says, "brought about the spread of reformation truth, in which that system was weighed and found wanting. He threatened if she did not repent, to come upon her quickly with the sword of His mouth ; and He kept His word."¹⁰

Mr. Galloway says, "The second period, which is one of government by the sword, and of close conflict and civil bloodshed, is also to include in its latter part, a state of famine or of scarcity." But he continues, these words "signify not famine as some have erroneously supposed, but *relief* from *previous* famine and sword ; *unhoped-for* relief, if we apply closely the allusion to the deliverance of Samaria from starvation,¹¹ recorded in the place above cited ;¹² and therefore they show plainly that at the close of the preceding period, which is that of the second rider, famine or scarcity had been prevailing."¹³

In treating of the Third Seal Mr. Faber remarks that "The natural consequence of the imposition of such a yoke [as Mohammedism], when acting on an already degraded and superstitious church, was a grievous declension of sound scriptural religion.

⁹ Sac Cal. ii. 217.

¹⁰ The Handwriting on the Wall.

¹¹ 2 Kings vii.

¹² Ib.

¹³ Gate of Prophecy, i. 235.

This is set forth by the proclamation : ' a chænix of wheat for a denarius, and three chenices of barley for a denarius.' When such was the price of grain, it was immoderately dear, and therefore very scarce. Hence in the figured language of prophecy, the Voice announces, that syncronically with the operation of the yoke, there should be a dearth of corn, not however, of that which is *literal* but of that which is allegorical. *Behold the days come, saith the Lord God, that I will send a famine in the land ; not a famine of bread nor a thirst for water ; but a famine of hearing the wor. of the Lord.*¹⁴

" Yet, although such should be the condition of the Greek Church under the iron yoke of Mohammedism, a truth lamentably established by well known matter of fact : the proclamation further announces that the figurative *Wine and Oil* should remain uninjured. By the wine and oil I understand, agreeably to the usage of symbolical phraseology, the grand saving doctrines of revelation. The proclamation, therefore, announces that in the midst of the allegorical famine, and under the extreme pressure of the yoke, these should escape uninjured. Accordingly, notwithstanding the deplorable scarcity of God's word throughout all the dominions of the Black Horse ; and, notwithstanding the constant action of Mohammedan bigotry and intolerance, the grand saving doctrines of Christianity, though associated with abundance of figurative hay and stubble, have never been obliterated."¹⁵

The learned author above cited, places the opening of this, the third Seal in the year *before* Christ

¹⁴ Amos viii. 11.

¹⁵ Sac. Cal. ii. 218.

331, when the Grecian empire succeeded to the Medo-Persian, after the campaign of Arbela, or when the Brass Thighs were politically joined to the Silver Arms and Breast. But he supposes "that its period extended far beyond the period when the Greek empire was absorbed by the Roman; for since the band of brass was wreathed with the band of iron for the purpose of securing the tree of empire from total destruction;¹⁶ and since the angry defiance of the Mahommedan Little Horn is to reach to the very TIME OF THE END, or to the close of the CALENDARIAN TIMES OF THE GENTILES; the allotted period of the Third Seal wrapping over the period of its numerous apocalyptic successors, must extend to the TIME OF THE END also; or in other words, if my computation of the GRAND CALENDAR be accurate, it must extend to the year after Christ 1864."¹⁷

4. "And when He had opened the FOURTH SEAL, I heard the voice of the fourth Living Creature say, Come and see. And I looked, and behold a *pale* horse; and the name of him that sat on him was *death*, and *hell* followed with him. And power was given unto *them* over the fourth part of the earth to kill with sword and with hunger, and with death and with the beasts of the earth."¹⁸

These are the characteristics of the fourth or Roman empire, both in its pagan and in its Christian state; and it is exhibited by St. John in both these states as a mercilessly persecuting power. The rider of the Sallow-white horse, which is the emblem of mortality (or the sallow hue incident to fear), is *death* personified; and he

¹⁶ Dan. iv. 4-27. ¹⁷ Sac. Cal. ii. 218, 219. ¹⁸ Rev. vi. 7, 8.

receives power to kill the fourth part of the earth by several processes appropriate both to Rome pagan and to Rome papal. By the former, martyrdom was usually conferred by the sword and by exposure to wild beasts, and by the latter, by the instrumentality of famine and *fire*: and fire is here emphatically and by way of eminence styled DEATH, being perhaps the most cruel of all deaths. By *famine* and *cold*, the persecuted Waldenses perished by hundreds, amidst the snows of their native Alps. By *fire*, victims innumerable have borne their testimony to the truth, and in the midst of the flames have gloriously received the crown of martyrdom.

According to the analogy of the three first Seals, Death personified, who rides the Roman horse, is the *secular* policy which directs and governs the Roman empire; but he has, what none of the other riders have, an ominous attendant in the personification of *hell* or death spiritual, which follows and stimulates him to his work of persecution and bloodshed, by burning alive those whom a corrupt church denominates heretics. "As Death on the sallow-white horse is identical with the first Wild Beast of the Apocalypse, or the seven-headed and ten-horned *secular* Roman empire, so his attendant, *hades* or *hell*, must obviously be also identical with the second Wild Beast of the Apocalypse, or the two-horned spiritual empire of the papacy, which is similarly described as being the attendant and instigator of the First [or *secular*] Wild Beast."¹⁹

"To this conclusion," he continues, "we are led by the mutual connection of the two leading

¹⁹ Rev. xiii. 11-18. Sac. Cal. ii. 220, 221.

symbols, the sallow-white horse [of St. John], and the Ten-horned Wild Beast [of Daniel]; for if these two symbols alike denote the *secular* Roman empire, their two respective attendants must of plain necessity be identical; and with such a conclusion the several characters of the two attendants exactly correspond. The Two-horned Wild Beast is specifically determined to be a spiritual or ecclesiastical empire, by the circumstance of his bearing the title of the *False Prophet*; and in like manner, Hades personified, when given as an attendant to a secular empire, can only mean a spiritual domination which should claim unlimited power over the invisible world, and which should employ mankind's superstitious acquiescence in that claim, as a mighty instrument both of merciless persecution and of ecclesiastical aggrandisement."²⁰

Mr. Campbell places the opening of the Fourth Seal in the year 1800, and says that Napoleon Buonaparte was the rider on the sallow-white horse; in proof of which he cites Alison as saying that the colour of his favourite charger was *dun*; and thus mounted Napoleon placed himself at the head of the bands of hell, and became captain over them.²¹ Mr. Galloway seems to place the opening of the Fourth Seal at the era of the conversion of Constantine to the Christian faith, about the year 305.

Mr. Faber says—"I place the opening of the Fourth Seal in the year before Christ 80, when the Roman empire succeeded to the Grecian, or when the iron was politically joined to the brass;

²⁰ Sac. Cal. II., 221.

²¹ Handwriting on the Wall.

but the period of the Fourth Seal, wrapping over the periods of its successors, does not expire until the close of the latter Three Times and a Half in the year after Christ 1864; when in the course of the short term styled the TIME OF THE END, and synchronical with the efflux of the *seventh* Vial, the tyranny of the Wild Beast and the False Prophet will be *dissolved and annihilated*."²²

Mr. Galloway is of opinion that the quaternion of the first Four Seals, are eras of the civil state of the empire of Rome, whereas it appears rather to have been the representations of four successive military empires. A war-horse typifies a military empire, and the character of the rider expresses the good or the bad purpose of the martial bravery of that empire. The ecclesiastical or spiritual empire is represented by a Wild Beast, ridden and governed by a harlot. And to mark the character of that harlot for ferocious cruelty, she is represented as being drunken with the blood of the faithful servants of Christ; and in her was found the blood of prophets and of saints, and of all that were slain upon the earth. So that St. John "wondered with great admiration" at the sight of so much cruelty and wickedness in a professedly Christian Church.

²² Sac. Cal. ii., 222.

CHAPTER VII.

THE FIFTH AND SIXTH SEALS.

Fifth Seal—End of Pagan Persecution—Sixth Seal—Sealing of the Mystical Israelites—Council of Nice—Measuring the Temple—Waldenses.

"THE First Four Seals," says Mr. Galloway, "form a quaternion by themselves. The Fifth and Sixth are eras, not so much of the state as of the religion of the empire. The same era in *civil* affairs, which Diocletian introduced, continued under Constantine and his successors; hence a marked change in the style and manner of the prophetic symbols was proper, and is accordingly introduced in entering on this new class of subjects."¹

On the opening of the FIFTH SEAL St. John says: "I saw under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white

¹ Gate of Prophecy, i. 325.

robes were given unto every one of them ; and it was said unto them that dwell on the earth, that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled."²

The souls whom St. John saw in joy and felicity under the altar, were the spirits of those just men who had perished under the systematic persecutions of PAGAN ROME, as described under the symbol of the fallow-white horse ; but the killing of their brethren and fellow-servants, clearly indicated the persecutions by the fire and sword of PAPAL ROME ; and consequently the pagan rider of the fallow-white horse is assisted by hell personified, or the dragon assuming the horns and appearance of a lamb. Yet this meek hypocritical lamb is unmistakeably to be recognized by the voice of a dragon, by which he stimulates his equestrian coadjutor to scenes of blood and fire. The *pagan* persecutions are represented as now ceasing, with the edict of the Emperor Galerius, which restored freedom and repose to the persecuted Christians, in the year of our Lord 311.

The Church is warned to expect a second longer and more cruel persecution, than that had been under pagan Rome, and the period of this Seal occupies the time which elapses between the cessation of the pagan and the commencement of the papal persecutions, and perhaps may be represented by the *silence in heaven about the space of half an hour*,³ during which comparatively short time the Church enjoyed rest and repose. Mr. Faber apprehends that the Fifth Seal must be viewed as

² Rev. vi. 9-11.

³ Ibid viii. 1.

having been opened in the year 311, and that "that period may be fitly considered as expiring in the year 604, when the saints of God were given by the ruling powers of the empire [the Ten Horns] into the hand of the Little Western Horn, or the personified Hades of the Fourth Seal."⁴

Mr. Galloway says there is in some sort "a sacrificial character, plainly and undeniably attributed to the sufferings of the martyrs" under the persecutions of pagan Rome. "As, however, the shedding of blood, did not of itself constitute sacrifice, but it is the altar that consecrates the gift, so is the sacrificial character of the blood of the martyrs derived from its being poured out in continuation of His sufferings, on the altar of their fidelity to Him. Christ is here the altar that sanctifies the gift, and apart from Him their sufferings have no sacrificial quality at all. . . . Gibbon shows that these persecutions by the pagans, were even *far exceeded* in intensity by the persecutions under antichrist. An enemy may perhaps more readily be endured or forgiven, but who can bear a rival? The heathen hated Christ on the principles of open enmity, but he who stepped into the Saviour's sole prerogative, as universal bishop, and presented himself in Christ's stead, became animated with the more intense exasperation of *jealousy* towards all who disavowed his authority, and who preferred the tribunal of Christ to that of a man making himself *anti*, or *instead of* CHRIST."⁵

The opening of the Sixth Seal causes a mighty ecclesiastical revolution; no less than the overturn-

⁴ Sac. Cal. ii. 223-225.

⁵ Gate of Prophecy, i. 326-329.

ing of the pagan heavens, and the establishment of the Christian Church in its stead.

"And I beheld," says St. John, "when He had opened the Sixth Seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; and [they] said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand."⁶

In symbolical language an earthquake means a revolution either of a temporal or of an ecclesiastical kingdom; in this place an *ecclesiastical* revolution is represented. The persecution of Diocletian and Galerius ceased, which lasted "ten days" or years. In the year 311 Constantine issued his edict for the toleration of Christianity, and "it was rapidly followed by the greatest ecclesiastical revolution that the world had ever beheld; no less a revolution than the complete overthrow of the lately rampant paganism of the Roman empire, and the establishment of Christianity in its

⁶ Rev. vi. 12-17. Vide Isaiah ii. 18-22.

place."⁷ This revolution had the effect of relieving the Church from *pagan* persecution ; but it produced unhappily, a spirit of avarice and ambition among churchmen, and of superstition among the Christian people.

¹ Astonished and terrified at the sudden and unexpected revolution, by which paganism had been thrown down from the heaven of long established power, and Christianity established in its place, all ranks and conditions of the pagan population are described by the prophets, as seeking shelter in their consecrated grottos and rocky caverns, and calling on them to hide them from the wrath of the Lamb of God, and to avert the ruin which had come on their recently triumphant superstition. " But the Roman senate were gradually fixed in the new religion, as the cause of the ancient became more hopeless ; they yielded to the authority of the emperor, to the fashion of the times, and to the entreaties of their wives and children. The *luminaries of the world*, the venerable assembly of Catos (. . .) were impatient to strip themselves of their pontifical garment ; to cast the skin of the old serpent ; to assume the robes of baptismal innocence, and to humble the pride of the consular fasces before the tombs of the martyrs. The decrees of the senate, which proscribed the worship of idols, were ratified by the general consent of the Romans, the splendour of the Capitol was defaced, and the solitary temples were abandoned to ruin and contempt. Rome submitted to the yoke of the Gospel, and the vanquished provinces had not yet lost

⁴ Sac. Cal. ii. 226.

their reverence for the name and authority of Rome.

"Thus," says Mr. Galloway, "we behold 'the luminaries of the world,' the great men, and the mighty men, and the chief captains—the pagan senators of Rome, hiding their diminished heads before the Lamb that was slain; superstition flying from the face of Him that sat upon the throne, to groves and dark recesses, but driven even from these last lurking places, and expiring amidst the throes of its vain and impotent enmity. It was an earthquake-shock, affecting all the customs and institutions of an ancient and long civilized society, which were closely interwoven with the associations and practices of idolatry; every mountain and island was moved by the shock of a faith, which is of power to surmount every difficulty—to remove even mountains."⁸

The Sixth Seal appears to be divided into two portions; the first of which, describes the mighty ecclesiastical revolution which has just been described; and the second portion, shows some of the consequences of that fundamental change. Before the opening of the Seventh Seal, the prophet proceeds with the vision of the sealing of the 144,000 of the spiritual Israel, which is here as elsewhere, in the Bible, employed as a figure or type of the Christian Church.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

⁸ Gibbon's *Decline and Fall*, cited in *Gate of Prophecy*, i. 346-357.

And I saw another angel ascending from the East, having the seal of the living God ; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed ; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel ;" twelve thousand of each of the twelve tribes. " After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands ; and [they] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels round about the throne, and the Elders, and the four Beasts [Living Creatures], fell before the throne on their faces and worshipped God : saying, Amen : blessing, and glory, and wisdom, and honour, and power and might, be unto our God for ever. Amen. And one of the Elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and [who] have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple ; And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither

shall the sun light on them, nor any heat ; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes."⁹

This vision is divided into two successive scenes ; the figurative sealing of the people of God, or the true Israel of the Christian Church, by which the figurative hundred and forty and four thousand are separated from a non-sealed, innumerable mass, that nevertheless stand before the throne of God, gathered from every nation, and people, and tongue, clothed with white robes and with palms in their hands ; consequently, this unsealed innumerable multitude, had nevertheless finished their course in faith, and had died in the Lord. The sealed 144,000 had been the recently persecuted and harassed Christians by the pagan Roman empire ; or, as St. John says, " who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb ;" having been miraculously and unexpectedly delivered from the hands of their pagan persecutors.¹⁰

Here the " house of Israel " is employed as a figure of the whole Church ; but the Church contains both good and bad members ; and at this special era, a separation is figuratively made between the faithful followers of Christ, and the great mass of Christian believers, by an allegorical act of sealing. A seal on the forehead is a mark

⁹ Rev. vii. 1-17.

¹⁰ Sac. Cal. i. 227, 228. Gate of Prophecy, i. 355.

set prominently on the religious principles of men, that they may be outwardly known and distinguished from other men. The sealing of the 144,000 saints commenced in the year 325, when the first Council of Nice was held, and the Christian faith was then established, and solemnly sealed by the testimony of the representative bishops of the whole Church, *not* by their arguments, *but by their testimony, or evidence* concerning the faith which had been received from the beginning. The acts of that Council were solemn witnesses of what the faith of the Church was up to that period, and what it ought to be in all subsequent generations. That great bulwark of the faith, the Nicene Creed, was completed and perfected in the second General Council held at Constantinople in the years 381, 382, and 383. "It is solemn to behold in the prophecy before us, the ratification of the Holy Spirit appended to the faith thus defined, by calling it 'the seal of the Living God,' whose triune nature it was its object to assert."¹¹

The figurative sealing took place immediately after a long continued season of oppression and persecution, and during a period of profound peace and security; but this tranquillity was soon to be interrupted by fresh calamities. Whilst the Church was in a state of persecution, few, save such as "should be saved," would become members of Christ; but when the Emperor became Christian, every well-bred courtier would, outwardly at least, follow the religion of the Court; and these joining in hypocrisy, a lamentable growth

¹¹ Sac. Cal. ii. 227-232. Gate of Prophecy, i. 357-363.

of secularity among the laity, and a sinful spirit of ambition and avarice among the clergy, would be the sure consequences.

The separation betwixt the sealed and the unsealed, which commenced in the age of Constantine, continued to subsist till the beginning of the 1260 days; and with an imagery still borrowed from the Levitical dispensation, the Outer Court of the Temple, or the Holy City, or the *Christian Church*, are said to be given up to a *new race of Gentiles*, or of paganising apostates, whom the prophet is forbidden to measure; whilst the temple and the altar, with the two inner courts are reserved for a race of faithful worshippers, whom he is directed to separate from the more numerous tenants of the Outer Court. This race of faithful worshippers is to be found in the Christians of the Alps, commonly known as the Waldenses and the Albigenses who being shocked at the increasing evils of superstition, hypocrisy, and clerical ambition, they retired into the deep recesses of the Alps, and there formed distinct societies under their own bishops and clergy.

This separation betwixt the sealed and the unsealed Christian communities, commenced in the reign of Pope Sylvester, in whom the Waldenses recognized the signs of the Man of Sin, the Son of Perdition, and the Lawless Man. "Here," says Faber, "secluded from the world, these sealed servants of the Lord held fast a sound and spiritual profession of the faith; while the unsealed members of the visible Church, were daily more and more degenerating into secularity and superstition. At length the demonolatrous Apostacy was com-

pleted " in the year 604, by the submission of all the ten Horns to the supremacy of the Pope; " and the period of the latter Three Times and a Half commenced. Then it was that the descendants and representatives of those who had been sealed in the age of Constantine, were measured, and yet more eminently set apart in the mystic Temple and its Inner Courts; whilst the completely gentilised members of the visible Church, whose predecessors had been left unsealed in the age of Constantine, were now left *unmeasured*, and were suffered to occupy the Outer Court and the precincts of the Holy City [the Church]. Then it was that the two chosen Witnesses began specially and definitely to prophecy in sackcloth [that is, under persecution]; then it was, that the Little Horn of the West commenced its lawless career of ecclesiastical tyranny and persecution."¹²

The before-mentioned four angels are the appointed agents to whom it is given, in due time to injure the Roman earth and sea. They were withheld, however, from the execution of their task no longer than till the servants of God had been sealed in their foreheads. For this work, a short period of tranquillity was allotted, which comprehends the peaceful reign of Constantine; but which tranquillity was soon and rudely to be broken. As soon as the work of separation had been accomplished, all restraint is taken off the four destroying angels; and they re-appear as the angels of the four first trumpets, under whose influence the Roman empire was devastated and partitioned by the Gothic warriors of Germany, and the Persian hosts of Chosroes.

¹² Sac. Cal. ii. 230-232.

CHAPTER VIII.

The Seventh Seal and the Seven Trumpets—Short season of rest—Seven trumpets delivered—Division into three parts—Trumpet-bearing angels—Calamities—Hail storms—Alaric—Rhadagast—Genserik—Attila.

THE circumstance of the Seventh Seal, the Seventh Trumpet, and the Seventh Vial, containing so many more particulars each, than the other seals, trumpets and vials, has produced a peculiarity in their arrangement with which none of the others are marked.

“And when He had opened the Seventh Seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the Golden Altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled

it with the fire of the Altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake. And the Seven Angels that had the Seven Trumpets prepared themselves to sound."¹

The foregoing passage comprehends the whole period of the Seventh Seal from the beginning to the end of it; and that portion of time which elapses between the opening of the Seventh Seal and the sounding of the first trumpet. It is a sort of introduction or syllabus of the series of visions which are disclosed in the order of the trumpets. "It opens," says Mr. Galloway, "with a sublime picture of silence and of peace; a solemn and sacred calm reigns throughout the political atmosphere; not a murmur disturbs the serene skies of the imperial ascendant."² This short time of silence and serenity in the figurative heaven or the Church, about the space of half-an-hour, may be considered as equivalent to the space of a few natural years. It immediately follows the great ecclesiastical revolution produced by the opening of the Sixth Seal; or the overturning of paganism, and the establishment of Christianity in the Roman empire. The *poetical* machinery of the silence is borrowed from the Jewish temple; while the incense was offering, the people for a short season prayed *silently* without.

The *pagan* persecution prevented that silence and repose in the Christian Church, which lasted only *as it were the space of half-an-hour*; so the apostacy and persecution of Julian first, and then the *papal* persecution again disturbed that sabbatical

¹ Rev. viii. 1. 6.

² Gate of Prophecy, i. 373.

rest which the people of God enjoyed after their relief from their former oppression. The same censer in which the prayers and intercessions of the Church had been presented, is filled with the fire of indignation and judgment, and cast upon the earth; and the brief space of silence and peace, is succeeded by thunder and lightning, persecution, and another series of earthquakes.

The conquest of Italy by Constantine produced his edict of toleration in the year 313, which was the revolution of the Sixth Seal, and produced the brief space of silence in the heaven of the Church. The Seventh Seal appears to have been opened in the year 324, at the same time with the second portion of the Sixth Seal, which runs into the currency of the Seventh Seal. In point of time the short period of *silence* or repose in the heaven of the Church, commenced with the coercion of the four winds by the four Angels standing on the four quarters of the earth, and the sealing of the 144,000 mystic Israelites.

But the blissful silence was broken by the apostacy of the Emperor Julian who succeeded to the imperial throne in the year 361; and who renewed the persecution of the Church under a modified form. Gibbon says, "The whole empire, and particularly the East, was thrown into confusion by the rash edicts of Julian; the pagans abused without prudence or remorse, the moment of their prosperity; and the unhappy objects of their cruelty were released from torture only by death." When the period of *silence* expired, the Seven Angels received their trumpets; but the First Angel was stayed for a brief season, as he was

about to sound, by the intercession of the Church for the safety and duration of the Roman empire. The first Angel did not begin to sound until the death of the Emperor Theodosius in the year 365, when those terrible calamities commenced which eventually resulted in the partitioning of the empire into ten Gothic kingdoms, represented by the Ten Toes of Nebuchadnezzar's image. The prophet mentions these awful calamities which are to endure from the breaking of the silence in heaven, to the end of the 1260 years of papal misrule, under the general description of voices and thunderings and lightnings; but he carefully places the *earthquake* last in the enumeration of the list of long enduring calamities. "By such management" says Mr. Faber, "he teaches us, that while the voices and thunderings and lightnings belong indiscriminately to the periods of the First Trumpets, the *earthquake*, with which the Seventh Seal concludes, must be sought within the period of the *Seventh Trumpet* alone, because the Seventh Seal concludes with it; and again by the same management he teaches us, that the concluding earthquake of the Seventh Seal, must not only be sought within the period of the Seventh trumpet, as being *the last* of the seven chief periods into which the term of the Seventh Seal is divided; but that it must likewise be sought within the period of the Seventh Vial, as being *the last* of the seven minor periods into which the chief period of the Seventh Trumpet is subdivided. For, since the period of the Seventh Trumpet is the last chief period of the Seventh Seal; and since the period of the Seventh Vial is the last of those

smaller periods into which the Seventh Trumpet is subdivided; we must plainly look for the earthquake which is the last event specified in the syllabus of the Seventh Seal, not only in the period of the Seventh Trumpet as generally considered, but likewise in the period of the Seventh Vial as being the ultimate period of the Seventh Trumpet. Accordingly by a regular descent from *genus* to *species*, and from *species* to *subspecies*, as Achan was detected of old,; so that mighty earthquake, by which at length Babylon is overthrown, is first determined to belong to the period of the Seventh Seal, next to the period of the Seventh Trumpet included within the Seventh Seal, and lastly to the period of the Seventh Vial included within the Seventh Trumpet."³

From this period the prophet uses a new phrase; —THE THIRD PART. This alludes to a triple division of the Roman empire; the first being the Western or Latin PART; the second the Eastern or Greek Part; and the third part, all those provinces in Africa and in the Mediterranean, towards the South of Europe. This division took place at the death of the great Theodosius, when the empire was permanently divided into the two independent empires of the East and of the West. Theodosius was the last Roman Emperor whose authority, says Gibbon, "was universally acknowledged throughout the *whole* extent of the empire." At his death anno 395, it was divided between his two sons, Arcadius, and Honorius, the former succeeding to the throne of Constantinople, and the latter to that of Rome. The African "third part" never

³ Sac. Cal. i. 236-244. Gate of Prophecy, i. 372

having been the seat of government, was subject sometimes to the Eastern and sometimes to the Western empire. Hitherto the whole undivided empire had been the general stage of action; but after this time the fortunes and history of the Eastern and of the Western empires have to be described separately; and therefore the prophet uses the term the **THIRD PART**.

"It is worthy of remark," says Faber, "that as the Roman empire, after the absorption of its three predecessors, became the *entire* prophetic universe, and in that capacity admits of a division into three parts; so when viewed with immediate reference to the three preceding empires, it is considered only as a *fourth part* of the earth, and is accordingly so described by the apocalyptic prophet himself.⁴ This idea I take to be precisely the same, as that which pervades the arrangement of the great metallic image. Under one aspect, the Roman empire is geographically equivalent to the whole *entire* image; under another aspect, it is only *one-fourth part* of it. A similar remark applies to the seven-headed Wild Beast of the Apocalypse. It unites in one symbol, all the four Beasts of Daniel's Vision, whence in its composition it is analogous to the metallic image. Such being the case, the Roman empire is either the *whole* Wild Beast, or only a fourth part of him, according to the aspect under which he is viewed."⁵

The Four First Trumpets are of the same class, and predict the downfall of the Western third part of the Roman empire. The four first trumpet-bearing Angels are stationed in the Sixth Seal on

⁴ Rev. vii. 8.

⁵ Sac. Cal. Note vol. ii. p. 246.

the four cardinal points of the Roman world ; and their office is to hurt the allegorical earth, the sea and the trees of the Roman world by grievous plagues, which they are commissioned to inflict by letting loose the four winds. The first quaternion of trumpeter Angels, and the four Angels that were stationed to control the four winds of heaven, are the same ; but they are restrained from sounding and loosing the winds, until the servants of God shall have been sealed in their foreheads : we have seen that this sealing took place at the opening of the Seventh Seal by the Council of Nice in the year 324. With the sound of their first trumpet the silence in heaven was broken, and the calamities which they bring upon the empire come from the four points of the compass.

The First Trumpet summoned the Northern barbarians to execute judgment upon the Roman empire.

“The first Angel sounded, and there followed *hail* and fire mingled with blood, and they were cast upon the earth ; and the third part of trees was burnt up, and all green grass was burnt up.”⁶

In the language of symbols a hail-storm mingled with fire or lightning and blood, designates a desolating and furious invasion from the *North*, as hail, and snow and ice, are generated in the northern regions. This is confirmed by history ; for the first invasion of the empire was by the barbarians along the whole of the northern frontier of the empire ; therefore the calamity produced by the sounding of the first trumpet was the plague of the north wind, which not only injured the whole em-

⁶ Rev. viii. 7.

pire, but absolutely parched up the trees, or higher classes, the princes and nobles, and the green grass, or the ordinary mass of the people. The hail-storm commenced immediately after the Gothic nations heard of the death of Theodosius, which proved to be the signal for the Angel standing on the northern corner of the symbolical empire to sound.

Although this terrible hail-storm fell indiscriminately upon the whole empire; yet only the Western *third part* was permanently desolated by it. The Eastern third part soon recovered from its desolating effects; and the hail soon melted away upon the sunny shores of Africa; but the Gothic invaders kept permanent possession of the Western third part. "The hail never melted away from its surface; the Latin empire was first desolated, and then partitioned by those Northern warriors, whose descendants, even at the present hour, are the undisputed lords of its territory." This desolating hail-storm was divided into four tempests, which were severally directed by Alaric, Rhadagast, Genseric, and Attila.⁷

Under the command of Alaric, the hail storm swept over Greece, and entered Italy and the West, and threatened the destruction of imperial Rome. The Roman General, Stilicho, drove them out of Italy; but on his death, the barbarians returned, and, after three successive sieges, they sacked and pillaged Rome itself. Led by Rhadagast in the year 406, the Germans commenced another hail-storm. They invaded Italy, and threatened the imperial City; and on their retreat they invaded and desolated Gaul, and "drove before them

⁷ Sac Cal. ii. 255. Gate of Prophecy, i. 375-379.

in a promiscuous crowd, the bishop, the senator and the virgin, laden with the spoils of their houses and altars."⁸

In the year 409 Spain was overrun and ravaged by the Suevi, the Vandals and the Alans, who were in their turn subdued by the Goths. In the year 429, the Vandals crossed over the Mediterranean into Africa, under the command of the ferocious and merciless Genseric. The African third part was then the most fruitful country in the world; but on a sudden it was overwhelmed by the barbarians, who never gave quarter to age, or sex, or rank.

These three hail-storms were followed by a fourth under Attila, the king of Hungary, who, in the year 441, invaded the Eastern third part. The merciless Huns carried fire and sword through the Eastern empire. "The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians, whom Attila led into the field. The armies of the Eastern empire were vanquished in three successive engagements; and the progress of Attila may be traced by the fields of battle. . . . He ravaged without resistance and without mercy, the provinces of Thrace and Macedonia. . . . Words, the most expressive of *total* extirpation and erasure, are applied to the calamities which they inflicted on seventy cities of the Eastern empire."⁹

In the year 446 the Eastern Emperor concluded an ignominious peace with the ferocious Hun; but

⁸ Sac. Cal. Gate of Prophecy; and Gibbon's Decline and Fall.

⁹ Decline and Fall, cited in Sac. Cal. ii. 257-259.

who again threatened another attack on both the Eastern and the Western empires ; at last (in the year 450), the tempest burst over Gaul and Italy, which he ravaged with savage cruelty, and then turned his arms on imperial Rome. On his march, the towns were reduced to heaps of stones and ashes ; the rich plains of modern Lombardy were laid waste with inhuman ferocity ; and Attila boasted that "the grass never grew where his horse had trod."

"But though the northern hail-storm thus beat upon the *whole* Roman earth, the Latin third part of that earth alone was parched up by its continuance. The hail-storms formed a thick and permanent lodgment in the Western empire only. From this portion of the figurative world, *they were never removed* ; and many ages of war and darkness followed, during which, the fruits of peace and science, and civilization, were completely blasted and burned up. History, then, bears witness, that the effects of the hail-storm, or the plague of the north wind, were these ;—the Roman earth was dreadfully desolated by it, in *all* its three divisions ; but while the Eastern empire recovered itself from the visitation, and while the Vandalic kingdom soon melted away in Africa, the Western empire was permanently occupied and parcelled out into various sovereignties by the victorious warriors of the north."¹⁰

¹⁰ Sac. Cal. ii. 259-260.

CHAPTER IX.

THE SECOND, THIRD, AND FOURTH TRUMPETS.

Plague of the South Wind—Rome sacked—Fall of a great Star—
Wormwood—Fourth angel sounds—An Eclipse which passeth
away.

“AND the Second Angel sounded, and *as it were* a great mountain, burning with fire, was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.”¹

The *hail-storm* of the First Trumpet we have seen was the plague of the north wind; the burning mountain of the Second Trumpet must indicate the plague of a wind blowing from another point of the compass; and from the instrument used in the symbol and the evidence of history, it must be the plague of the south wind.

At the sounding of the First Trumpet the empire was entire and unbroken; therefore the attack of the barbarians was from *without* its limits; but they had now broken and dismembered it. Hence

¹ Rev. viii. 8, 9.

the plagues of the south, the east and the west winds must come from regions *within* the limits of the original unbroken empire. The African "third part" was torn from the empire by the plague of the hail-storm; therefore it became a proper region from which the plague of the south wind should blow; and the burning mountain of Etna, which lies to the south of Italy, was torn from its base and precipitated, with all its fires, into the Mediterranean. The consequences of this enormous explosion were, that the symbolical *sea* became a scene of bloodshed, a third part of the creatures that had life, that is, *spiritual* life, died. "This vision," says Galloway, "presents the destruction of the third part of the whole commerce of those provinces, the converting the third part of their peaceful extent into a scene of war and bloodshed, and the extinction, in the same degree, of the life of the true faith, by the persecution and extirpation of those who adhered to it."²

Gibbon says "The *kingdom of Italy*, a name to which the western empire was now reduced, was afflicted by the incessant depredations of the Vandalic pirates. In the spring of each year they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy, till the moment when he hoisted sail. When he was asked by his pilot what course he should steer; 'Leave the determination to the winds,' replied the barbarian, with pious arrogance; 'they will transport us to the

² Gate of Prophecy, i. 380.

guilty coast whose inhabitants have provoked the divine justice."³

In the year 455 Genseric sailed from Carthage and suddenly landed in great force at the mouth of the Tiber. During fourteen days and nights, Rome was given up to the ferocity and licentiousness of the Moors and Vandals; and plundered of all its remaining public and private treasure. "Having thus satiated at once his rapacity and his cruelty, Genseric set sail again for Africa, carrying with him immense riches and an innumerable multitude of captives. There can be little doubt that this Vandalic naval eruption from Africa is the plague of the South Wind; "and it is symbolized by a circumstance yet more dreadful than an ordinary eruption of the southern volcano mount Etna. As this burning portent might be torn up by an earthquake and hurled into the Mediterranean; so from the year 439 to the year 477, did the Vandalic pirates throw themselves upon the allegorical sea of the Roman world, or upon the people of the Roman empire, distracted by the wars and revolutions produced by the First Trumpet." They were more ambitious of spoil than either of conquest or of glory; Rome and the coasts of Italy were the principal sufferers by their barbarity; the Eastern third part escaped with but trifling loss.⁴

"And the third Angel sounded, and there fell a GREAT STAR from heaven, *burning* as it were a *lamp*; and it fell upon the *third part* of the rivers and upon the fountains of waters; and the name

³ Decline and Fall cited by Faber, ii. 262.

⁴ Sac. Cal. ii. 260-264.

of the Star is called Wormwood ; and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter."⁵

We learn from the Historian of the Decline and Fall, that the wind which the third Angel let loose was the plague of the west wind ; or from the Gothic Conquerors which had kept possession of the countries which stretch from the Straits of Gibraltar to the banks of the Rhine and the Alps. The effect produced by the blast of the Third Trumpet is the fall of a *Great Star*, which, in consequence, embittered "a third part" of the allegorical rivers and fountains of the empire, and rendered them deadly ; and many men died in consequence of drinking them.

A star represents either a secular prince or a bishop ; but the star mentioned here is an eminent one. Mr. Faber thinks "the western emperor is here meant ; because Odoacer, the Gothic king of the Lombards, deposed Augustulus, and put an end to that line of the western emperors, in the year 479, by assuming the title and authority of King of Italy. Thus," he says, "the plague of the West Wind which began to blow in the year 482, produced the downfall of the Great Star of the Third Trumpet ; but St. John intimates that the fall of this Star upon the third part of the rivers and fountains, or upon the numerous Gothic kingdoms of the divided western empire, would tinge them with bitterness and would cause the death of many men : whence he styles it *Worm-*

⁵ Rev. viii. 10, 11.

wood, indicating by such a name the bitter discord which its fall would eventually occasion."⁶

But from the two circumstances of "wormwood" and "burning as it were a lamp," mentioned by the prophet, it would appear to have been an ecclesiastical rather than a secular Star of the first or chiefest magnitude; "for a *lamp* carries our thoughts to the head of one of the branches of the sevenfold candlestick, by which the Church is represented. Nor is the light of this dignified member of the Church *gone out*, but he falls '*burning*.' The flame of the orthodox faith remains in him, but he *falls* notwithstanding. This Star fell 'upon the third part of the rivers and fountains of waters,' that is, the channels or sources of doctrine and instruction." This Wormwood Star infected the waters or doctrines of the whole of the Western third part; and many men died spiritually, from drinking of these waters, poisoned by the false prophet and his subordinate teachers. There is no doubt the name *Wormwood* is the true guide to the meaning of the third Angel's Great Star, which about that time was beginning to protrude his little or spiritual horn on the head of the ten horned beast. "Pride, rather than doctrinal heresy, is the cause of this Bishop's fall; but pride is the enemy of love; and the sweet streams of Christian consolation and meekness, and brotherly regard and humble faith, and long suffering forbearance, are now changed to the bitterness of intolerant pride, exasperation, hatred, and *persecution*; all in quality, and in consequence of a Star, burning as a lamp,—an ecclesiastical

⁶ Sac. Cal. ii. 267.

dignitary, still blazing with the profession of orthodoxy, but fallen *through* blazing. having cast himself to earth, to rely on maxims of earthly policy and expediency, and to pursue a course of earthly aggrandisement, by falling like a curse on the ecclesiastical institutions. *Spiritually* those died who imbibed the doctrines of hatred, for he that loveth not his brother abideth in death; and many suffered *temporal* death for protesting against 'the Star,' who are now reaping life everlasting. In either case the *bitter waters* were the cause of death."⁷

This wormwood Star therefore symbolises the Bishop of Rome and his hierarchy, who pretended to be meek as a lamb; but who were ferocious, cruel, and intolerant as the infernal Dragon or as hell personified.

"And the fourth Angel sounded; and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars; so as the third part of them was darkened, and the day shone not for a third part of it and the night likewise."⁸

The Eastern third part now remained the sole representative of Roman greatness, since the deposition of the last of the western line of the Cæsars; but hitherto the two empires had been in Roman law considered a unity; and their edicts were issued in the joint names of the two emperors. The effect of the fourth Angel's trumpet was to cause an eclipse of the Sun of the Eastern third part, so great that an almost total darkness should be its consequence; but an eclipse is not

⁷ Gate of Prophecy, i. 380-383.

⁸ Rev. viii. 12.

a permanent but a temporary circumstance which in due time may be removed. The *entire* sun is the imperial power operating throughout the whole empire; the *entire* moon is the right of sovereignty exercised over *all* the Roman territory; and the *entire* host of heaven denotes *all* the civil authorities by which the whole undivided empire is administered.⁹ Hence the third part of these luminaries will signify the sovereignty and collective magistracy of only the Eastern division of the entire empire; for the Western third part had before the sounding of the Fourth Trumpet, been parcelled out among the ten Toes of the metallic image, or the ten Gothic nations.

History informs us that the Eastern Sun had shone with undiminished lustre up to the year 602, when the Emperor Maurice was deposed and murdered by Phocas, one of his military chieftains, who usurped the imperial throne. Phocas sent an ambassador to the Persian court to notify to Chosroes, the sovereign of that kingdom, the facts of the murder of the Emperor Maurice, and his own accession to the throne of Constantinople. But Chosroes disclaimed the assassin and usurper, and declared his intention to revenge the murder of his imperial brother. He accordingly commenced a war which nearly brought the Eastern empire to the brink of ruin, by being prolonged long after the deposition and execution of the usurper Phocas had deprived the Persian monarch of any pretext for its continuance. The Emperor Heraclius who had succeeded the usurper Phocas, was reduced to the lowest pitch of despair,

⁹ Sac. Cal. 268.

and the speedy dissolution of the Eastern third part seemed to be at hand. Unable to capture the city of Constantinople, Chosroes became tired of the war; proposed terms to Heraclius; and evacuated the empire; but the time which he obtained to comply with the ignominious terms, enabled Heraclius to prepare for reprisals. Thus ended the *eclipse* of the luminaries of the Eastern third part, after the baneful effects of the east wind had passed away. "For the crime of an ambitious centurion, the nation which he oppressed was chastised with the calamities of war; and the same calamities at the end of twenty years, were retaliated and redoubled on the heads of the Persians."

CHAPTER X.

THE FIRST WOE TRUMPET.

Flying Eagle—Fifth Angel—First Woe—Locusts—First Woe passes away.

PREVIOUS to the sounding of the Three last Trumpets, commonly called *the Woe Trumpets*, the prophet inserts a brief explanatory preface to shew that they are different in character from the first

Four Trumpets. The character of the first Four Trumpets is political ; but that of the Woe Trumpets is *hostility* to all true religion ; or the history of the period of 1260 days of years, wherein the Church was to be delivered up to the papal and Mohammedan tyranny or, emphatically to *the powers of darkness*. In citing the words of the Apostolic prophet, I adopt the translation of Mr. Galloway.

“ And I beheld, and heard the flying Eagle in mid-heaven, saying with a loud voice, WOE, WOE, WOE, to those who dwell upon the earth, by reason of the remaining voices of the Trumpet of the three Angels which are about to sound.”¹

Mr. Galloway very justly remarks, that this flying Eagle is one of the four living Creatures who are round about the throne of the Almighty, one of which “ was like a flying eagle.”² An angel may be a mortal, as the angels or bishops of the seven Churches ; but a “ flying angel,” and in mid-heaven, must be of a celestial order ; for our Lord says that “ heaven is God’s throne,” and these immortal living creatures are round about the throne.³

The Fourth Trumpet which introduced the plague of the east wind, began to sound in the year 603 ; and the periods of the Woe Trumpets must commence after that year. The sounding of the *Fifth* Trumpet introduces the *First Woe* ; the prophet says :—

“ And the fifth Angel sounded, and I saw a star fall from heaven unto the earth ; and to him was

¹ Rev. viii. 13. ² Rev. iv. 6, 7. ³ Gate of Prophecy, i. 1-5.

given the key of the bottomless pit, [the pit of the abyss.] And he opened the bottomless pit, [the well-pit of the abyss]; and there arose a smoke out of the pit, as the smoke of a great furnace; and the Sun [of Righteousness] and the air were darkened by reason of the smoke of the pit. And there came out of the smoke, locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the Seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented *five months*; and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were *as it were* crowns of gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast plates, as it were breast plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon; but in the Greek tongue hath his name Apollyon. One Woe is

past; behold their come two Woes more hereafter."⁴

At the sounding of the First Woe Trumpet by the Fifth Angel as already noticed, (Chap. v. page 33,) St. John beheld a Star fall from heaven, which receives a key, and with it opens an abyss; from which issued, first the fumes of false doctrine and superstition; and also a leading character called Apollyon, with an innumerable swarm of horse headed locusts, or military conquerors, under his command. Mr. Faber lays it down as a maxim, that in hieroglyphical symbolization *miniature* is always employed. According to this theory, therefore, the locusts are a *miniature* symbol for the horses and men of the invading Saracens; and the time of the Woe is also expressed in a miniature form. It is to last five months, or about a hundred and fifty years. We have reason to think that this introduction of the plague of the east wind, was commenced by the sounding of the Fourth Trumpet in the year 603; the collectively succeeding periods of the Three Woe Trumpets, are the prolonged period of the 1260 years, in which the Church is to be given up, to be trodden under foot of a *new race* of Gentiles, or to the tyranny of the papal Little Horn and the powers of darkness.

The commission given to these symbolical locusts is, not to hurt the grass, nor any green thing, nor trees, which is contrary to the instinct of natural locusts who destructively devour all these things. The stings in their tails signify the deadly superstition which the Mohammedans propagated

⁴ Rev. ix. 1-12.

by the sword ; " inserting the sting and instilling the venom of a false religion,—a religion, nevertheless, acknowledging and respecting the confession of ONE GOD." And their armies, consisting chiefly in cavalry, are represented as the sound of chariots and horses running to battle. Although the objects which appeared to the prophet to issue from the horrible abyss, resembled locusts ; yet, from some of their distinguishing peculiarities, it is obvious that a people are designed. Their teeth like lions, described the strength and rapacity of the Saracenic armies ; crowns of gold, denoted their gorgeous turbans ; and the stings in their tails, implied that the false religion which they propagated, was as deadly in a spiritual sense, as the stings of scorpions are in a natural case. As the command was given to these allegorical locusts, to act in a manner entirely contrary to the ravages of their natural instincts ; so was the command strictly obeyed. When Yezid was marching to invade Syria, the caliph Abubeker laid this remarkable injunction on him ; " Destroy no palm trees ; nor burn any fields of corn ; cut down no fruit trees ; nor do any mischief to cattle, only such as you kill to eat."^s

The countries which were overrun by the Saracens, had greatly apostatized from the true faith, by the modern idolatry of worshipping saints and martyrs, under the teaching of the Man of Sin. But into the South of France, Savoy and Piedmont, where the Waldensian Church and pure religion flourished, the Saracens were never allowed to penetrate ; for the Waldenses had been sealed by

^s Sac. Cal. ii. 278. Gate of Prophecy, ii. 1-22.

the profession of a true faith. Charles Martel defeated the Saracens with immense slaughter between Tours and Poitiers; and his son King Pepin, drove them entirely out of France. Although they tormented the unsealed part of the Western third part: yet they were not permitted to kill, that is, to conquer and subvert the Eastern third part, nor to take Constantinople, nor to overturn its monarchy.

The natural locusts have no king; whereas these symbolical locusts had a king over them, who was the star of the bottomless pit, whose name was Apollyon, or the destroyer. Their first king, of course, was the star Mahomet; and his successors, the Caliphs or Sultans, jointly constitute the locust king, Abaddon, or Apollyon. In his fanciful work,⁶ the Rev. J. T. Campbell attempts to prove that this star was the late Emperor of the French: "Indeed," says he, "we have only to examine the name of this star, to be fully convinced that Napoleon, and no other person, is the angel here referred to. The name given to the angel is Apollyon. Now, as far as sound is concerned, we have only to add an N to this, and we have Napoleon's name." I cannot say that I am convinced; for, certainly, it is only "as far as sound is concerned," that there can be any analogy. The Sultan for the time being, is styled "The Commander of the faithful;" and he is always the head of the denomination, or supreme pontiff, as well as the head of the state.⁷

The apostacy of the Christian Church was the leading cause of the rise of Mohammedism; for

⁶ Handwriting, p. 115.

⁷ Sac. Cal. and Gate of Prophecy.

we are informed by Gibbon, that "The Christians of the seventh century had insensibly relapsed into a semblance of paganism;" that "the throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of *popular veneration*; and that the Virgin Mary was invested with the name and honours of a GODDESS."

The allegorical locusts issued from the bottomless abyss of infidelity and superstition, in the year 612, when Mahomet, their king and lawgiver, assumed the prophetic office; whose baleful superstition, in a short time, darkened the bright beams of the Sun of Righteousness, over all the Eastern third part of the Roman empire. This allegorical smoke, and this issuing of the locusts, was immediately preceded, in the year 604, by the fall of a great Star; or the completion of the apostacy of an eminent Christian Bishop, and the revelation of the lawless Man of Sin. "Therefore," says Faber, "as the fifth trumpet begins to sound with the completed fall of the Latin Star, and as the completed fall of the Latin Star took place in the year 604; and as the completion of its fall, or the completion of the great demonolatrous Apostacy, marks the commencement of the latter Three Times and a Half, it will follow that the Fifth Trumpet, which introduces the Woe of the Saracenic locusts, began to sound at the commencement of the latter Three Times and a Half, or in the year after Christ, 604."⁸

The Locust, or Saracen Woe was permitted to last five prophetic months, or one hundred and fifty years. Mr. Galloway dates this Woe from the

⁸ Sac. Cal. ii. 282. Gate of Prophecy, ii. 58.

year 609 ; when it would expire in the year 759 ; but Mr. Faber considers the year 612 as more appropriate, in which case the Woe would expire in the year 762. In that last year the Caliph Almanzar founded the City of Bagdad, which means the "City of Peace," as the future seat of his empire. This fact is an important era in Saracenic history ; and another great cause of the mitigation of the First Woe, was the introduction of learning amongst them, which humanized their minds ; and after this period they became a settled, lettered and civilized people, and they ceased to maintain their locust character.⁹

*St. John heard the proclaiming angel announce, that "One Woe is past, and behold there come two Woes more hereafter."*¹⁰

The completed fall, or the apostacy, of the Roman Pontiff, opened a door for the successful propagation of the Mohammedan imposture : for the "semblance of paganism," foretold by St. Paul, had been extended throughout the whole Catholic Church of the East and of the West ; and this circumstance rendered the seventh century peculiarly favourable to the rise and progress of Mohammedism.

The common sense of Mahomet, led him to perceive the folly and wickedness of the polytheism, which then prevailed among Christians, or, as Gibbon justly calls it, their *lapse into a semblance of paganism*. He therefore constructed his religious system on the basis of a direct opposition to *idolatry* of every sort and description ; and he de-

⁹ Sac. Cal. ii. 285. Gate of Prophecy, ii 58-64.

¹⁰ Rev. ix. 12.

clared that God had given him a commission, to destroy the worship of saints and images, and to reform the corrupted worship of the Christian world. He therefore suspended his daring claim to a divine commission, on the rejection of the worship of the Virgin and other saints, and to proclaim the Unity of God as the sole object of veneration. The paganism, or demonolatrous apostasy of both the Eastern and the Western Churches, therefore, was the principal cause of the rise of Mohammedism ; and the fall of the great Western Star the Pope, may be said to have given Mahomet the key of the bottomless pit.

CHAPTER XI.

THE SECOND WOE.

Second Woe Trumpet—Euphrates—The Crusades—Constantinople taken—Rome unrepentant—Battle of Zenta—Second Woe passes away.

“AND the Sixth Angel sounded ; and I heard a voice from the Four Horns of the Golden Altar which is before God, saying to the Sixth Angel which had the trumpet, Loose the four angels

which are bound in the great river Euphrates. And the four angels which were prepared for an hour, and a day, and a month, and a year, were loosed for to slay THE THIRD PART of men.

"And the number of the army of the horsemen, was two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth and of brimstone. And the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke and brimstone. By these three were *the third part of men* killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth and in their tails; for their tails were like unto serpents and had heads, and with them they do hurt."¹

Mr. Galloway calls it a great inconsistency, to regard the great river here mentioned, as the literal river Euphrates; "It is," he says "the river of Babylon, and the Babylon of the Apocalypse is, by the general consent of interpreters, both Romish and Protestant, admitted to be Rome. . . . A new and mystical Babylon must be associated with a new and mystical Euphrates. It is not its *locality* which gives to Rome the mystical name of Babylon, but the *captivity* of God's people under its power; so neither is it locality which gives its character and name to the apocalyptical river of Euphrates. . . . It is the grand and mighty current of Roman religious enthusiasm which flowed in adoration of the saints, in veneration of relics, in visits to the tombs of martyrs, in pilgrimages

¹ Rev. ix. 13-19.

to the holy sepulchre, in penances, indulgences and persecution; and at the season of its fulness, discharged the fierce and tremendous torrent of the Crusades upon the fields of Asia,—a torrent not of meekness, but of pride! not of love, but of WORMWOOD. . . . The Crusades were the direct cause of *binding* or restraining, for two hundred years, the destroying power of the Turks whom God commissioned as His *angels*, or messengers, for the final extinction of the Greek empire. . . . It is not, however, in the sense of peoples and nations that *the river* is primarily to be taken, but in the sense of *the one great channel and course of Roman religious DOCTRINE and enthusiasm*; and I wish it distinctly to be noted, that I do not apply it to the Crusades, on account of the *multitudes* of warriors who fought and fell in the service, or at the instigation of Rome; but because they embody the mighty swollen current of religious enthusiasm. This was their spring, their power, their end.”²

The above opinion is an exception to the almost unanimous agreement among commentators, that the sounding of the *Sixth Trumpet*, or the SECOND WOE TRUMPET, is a command to loose the four angels that had been bound in the river Euphrates. Accordingly, after a brief season of preparation, they are let loose during the period of a prophetic day, and month, and year, for the express purpose of destroying “the third part of men.” Their armies consisted of innumerable hosts of cavalry; and as gunpowder was about that time invented, the prophet describes the appearance which the

² Gate of Prophecy, ii. 67-72.

firing of musketry and ordnance would produce; "out of their mouths issued fire, and smoke and brimstone." The tails of their horses "do hurt," by the forcible imposition of the Mohammedan superstition; by these agencies they symbolically slay the third part of men, or the Eastern empire.

The four angels who are described as bound in the regions bordering on the river Euphrates, are the four contemporary Sultanies, or Dynasties, into which the empire of the Seljukian Turks was divided, towards the close of the eleventh century: Persia, Kerman, Syria, and Rhoum. The Turkish horsemen were long restrained beyond the Euphrates by contests among themselves, revolutions in Asia, and especially, as stated by Mr. Galloway, by the instrumentality of the Crusades, which threw such immense multitudes of fierce warriors into Syria, and the regions round about. But after the Crusaders had abandoned Syria and Egypt, at the close of the thirteenth century, the four angels, or the representatives of the Ottoman and Seljukian Turks, were immediately "loosed," that is, permitted to prosecute their conquests, in order that they might slay "the third part of men," or to overrun and conquer the Eastern empire, which they entirely subverted by the capture of Constantinople on the 29th May, 1453. At the siege of the Eastern Capital, Mahomet brought enormously large cannon to the siege, which was the principal means by which he captured that city, and politically slew the third part of men,³ or the Eastern Church and Roman empire.

³ Sac. Cal. ii. 285-299.

"And the rest of the men in the Western empire, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornications nor of their thefts."⁴

There is no doubt, but that the wild enthusiasm of the Crusaders had a powerful effect, in confining the Turks to the left bank of the literal Euphrates; and on their abandonment of Syria towards the close of the thirteenth century, the Turks, as the messengers of divine vengeance, rushed across that river with their myriads of horsemen. Notwithstanding the complete conquest of the Eastern empire, the Christians of the whole Roman empire who were not killed politically by the plagues of the two First Woes, repented not of their worship of saints, and angels and their images; neither desisted they from their murderous persecutions, their sorceries, their pious frauds and their spiritual fornications. "Thus at last," says Faber, "we have a plain determination of the persons, whose polity was not, like that of the Eastern Third Part, killed or subverted by the agency of the two first Woes, but who nevertheless, still adhered to the *vile idolatrous* superstition which constituted the great predicted apostacy. The terms of the prediction cannot be mistaken. At least, unless their present interpretation be altogether groundless, *the*

⁴ Rev. ix. 20, 21.

*Romish countries of the West are here, directly and formally charged by THE HOLY GHOST WITH RANK AND INVETERATE IDOLATRY."*⁵

In fact, idolatry with all its consequences, was fully developed and carried to its extreme pitch, during the blast of the Sixth Trumpet and during the continuance of the Second Woe. In the time of the First Woe, the Saracens having triumphed over the Persians, were only permitted to *torment* the remains of the Western Roman empire; whilst under the Second Woe, the Turks were commissioned to extinguish the Eastern Third Part of the once formidable Roman empire. "Un-awed by the punishment of her Constantinopolitan sister, the Church of Rome resolutely set her face against the Reformation which commenced during the prolonged blast of the Second Woe Trumpet; while she relentlessly persecuted and murdered all those who protested against her superstition, and who appealed to the decision of Holy Scripture. A more tremendous power, therefore, and a yet more impious principle than that of either the Saracens or the Turks, will be summoned against her, by the blast of the Third Woe Trumpet."⁶

The result of Mr. Faber's calculations, after a learned and laborious discussion of the Turkish and other historians, is, that the true epoch of the liberation of the four angels, consequently the commencement of the SECOND WOE and the sounding of the Sixth Trumpet, commenced with the reign of the Sultan Othman, on the 9th day of June, 1301. This Woe was appointed in the Divine councils, to continue a prophetic "hour and

⁵ Sac. Cal. ii. 291.

⁶ Ibid 292.

a day and a year to slay the third part of men,"⁷ computing by natural years, this period is estimated as equal to 396 natural years and three months: therefore in adding that sum to June 9, 1801, we shall be brought to the battle of Zenta, fought between the Turks under the Sultan Mustapha, and the Austrians under Prince Eugene of Savoy, on the 11th of September, 1697.

Learning that the Turks were crossing the river Teiss at the village of Zenta over a temporary bridge, Prince Eugene "hastened to attack one part of their army while separated from the other. On the 11th September his army advanced in twelve columns; and by four in the afternoon it was formed in sight of the enemy, the flank resting on the Teiss. The prince bent his army into the form of a crescent with cavalry and cannon on his flanks, and attacked the Turkish entrenchments at every point at the same moment. The assault was made with vigour and rapidity; the cavalry supported the infantry, and formed a passage by filling the ditch with the dead. The Turks surprised by this sudden and desperate attack, hastened their own defeat by their terror and confusion. Numbers rushed tumultuously to gain the opposite bank; forced their way through a body of cavalry which was drawn up to prevent them from deserting their post; and in a paroxysm of terror and despair, they massacred their Vizier and many of their principal officers." "In the midst of their confusion and dismay," says Coxe, "the imperialists successively carried the intrenchments. Whilst those who had first

⁷ Rev. ix. 15.

effected an opening, cut off the fugitives from their bridge; the others pressed on them in front, and when they were driven from their last rampart, a carnage ensued which baffles description. The soldiers, heated by the fury of the attack, fell on the terrified and defenceless multitude, and put all to the sword, not sparing even the Pachas who supplicated for mercy, and held out rich jewels and purses of gold for their ransom. Above 10,000 were killed; numbers were precipitated into the Teiss; and of 80,000 who had not crossed the river, scarcely 1000 escaped alive. This complete victory which cost only 500 men, was gained within the short space of two hours; and to use the emphatic expression of the heroic commander, the sun seemed to linger on the horizon, to gild with his last rays the victorious standards of Austria."⁸

This victory completely broke the power of Turkey; and plenipotentiaries soon after stripped it of some of its fairest possessions. These met under the mediation of England and Holland on the 14th November, 1697, and effected a general accommodation. "The peace of Carlowitz," says Mr. Coxe, "forms a memorable era in the history of the house of Austria, and of Europe. Leopold secured Hungary and Sclavonia, which for a period of almost two hundred years had been occupied by the Turks; and consolidated his empire by the important acquisition of Transylvania. At the same time the Sultans lost nearly half their possessions in Europe; and, from the diminution of territorial sovereignty, the Ottoman power which once

⁸ Coxe's History of the House of Austria, cited by Faber.

threatened universal 'subjugation, CEASED TO BE FORMIDABLE TO CHRISTENDOM."

St. John informs us that, immediately before the expiration of the Second Woe, the two Witnesses are slain, revive and ascend into heaven; and besides, at the same time, that there would be a great Earthquake or political revolution; after which St. John declares that the Second Woe is past. The history of these events will be narrated afterwards. The time which elapses between the passing away of the First, and the commencement of the Second Woes, was three hundred and ninety-six years; and that period was marked by a stubborn and persevering practice of idolatry, as it is certified by the Holy Spirit; for the third part of men still repented not of their paganism. The Second Woe passed away on the 11th September, 1697, when the battle of Zenta broke the Turkish power for ever; "I conclude therefore," says Mr. Faber, "that the assigned duration of the Second Woe is 396 solar years and 3 months; that this period commenced with the accession of Othman on the 9th of June 1801; and that it expired with the battle of Zenta on the 1st of September, 1697, old style, or the 11th of September, 1697, new style."⁹

⁹Coxe's Hist. cited in Sac. Cal. of Prophecy, ii. 307.

CHAPTER XII.

The Little Open Book and the vision of the two Witnesses—Contents of the Little Book—Measuring of the Temple—The Outer Court not measured—The Two Witnesses—Candlesticks—Two Sacraments—Two Testaments—Waldenses—Albigenses—Shutting up Heaven, &c.

AFTER having given the direct history of the Saracenic and Turkish Woes, and the total subversion of the Eastern Third Part of the Roman empire, the apostle returns parenthetically as it were, to the prospective history of the Western Third Part, or the history of papal Europe; and this history is contained in what is called a "LITTLE BOOK." He returns to the commencement of the latter Three Times and a Half or the year 604, when the trumpet which called the Saracenic Woe into action, was immediately preceded by the fall of the Wormwood Star; or the rise of the False Prophet, as the recognised head of the great papal apostacy.

THE LITTLE BOOK is contained in the xi., xii., xiii., and xiv. chapters of the Revelations. Mr. Galloway decides that the strong Angel Who

brought down the Little Open Book, is the Angel of the Covenant; the Redeemer, in contrast to the angel of the Law, Who made the proclamation, "Who is worthy to open the Book and to loose the Seals thereof?" But the strong angel bearing the Little Book, is the Redeemer Who is stronger than the angel of the Law, for as much as, he was able to loose what the other had bound, and to open the Seals which the other had fastened, and to save the world which the other had condemned.¹

St. John says:—"And I saw another mighty angel come down from heaven, clothed with a cloud; and a Rainbow [the emblem of mercy] was upon His head, and His face was as it were the Sun [of Righteousness], and His feet as pillars of fire: And He had in His hand a Little Book open; and He set His right foot upon the sea, and His left foot upon the earth, and cried with a loud voice as when a lion roareth; and when He had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not [at present]. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him who liveth for ever and ever, who created heaven and the things that are therein, and the earth and things that therein are, and the sea and the things which are therein, that there should be time no longer. But in the days of the voice of the Seventh Angel when he shall begin to sound, the

¹ Gate of Prophecy, ii. 125, 126.

mystery of God shall be finished, as He hath declared to His servants the prophets. And the voice which I heard from heaven, spake unto me again and said, 'Go, and take the Little Book which is open in the hand of the Angel which standeth upon the sea and upon the earth. And I went unto the Angel and said unto Him, give me the Little Book. And He said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the Little Book out of the Angel's hand and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And He said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings."^a

This Little Book contains the whole prophetic account of the papal tyranny, cruelty, and usurpation during the entire period of the 1260 years: the prophesying in sackcloth of the Two Witnesses; and of the earthquake which overthrew a tenth part of the great city. The whole mystery of iniquity is opened up; the dragon is described as persecuting the woman, and driving her into the wilderness; and the preaching of the universal Gospel at the same time as the fall of the mystic Babylon, is predicted. The Little Open Book therefore is naturally divided into five parallel sections; I. the vision of the Two Witnesses; II. the vision of the dragon and the woman; III. the vision of the Ten Horned Beast from the sea; IV. the vision of the Two Horned Beast from the

^a Rev. x. 1-11.

earth ; and V. the vision of the Lamb with the 144,000 saints.

The first section of the Little Open Book comprehends the vision of the Two Witnesses ; about the identity of whom there has been considerable discrepance of opinion, which shall be noticed presently. In the meantime St. John says :—

“ And there was given me a Reed like unto a Rod ; and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. But the Court which is without the Temple leave out, and measure it not ; for it is given unto the Gentiles ; and the Holy City [or the Christian Church] shall they tread under foot forty and two months. And I will give power unto my *Two Witnesses*, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth. These are the Two Olive Trees, and the Two Candlesticks, standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed. They have power to shut heaven, that it rain not in the days of their prophecy ; and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will.”⁴

The purpose of God is here shown, to be the restoration of the Church from its defilement by the Gentile worship of papal superstition, to its original purity, at the end of a period of oppression and captivity. But “ it is a *spiritual edifice* which is here measured, built all of living stones ; it is a

⁴ Rev. xi. 1-6.

spiritual standard of measurement which is used ; and not unintentionally is the Apostle commanded to measure, not the Courts so much as 'them that worship there.' 'There was given to me,' says he, 'a reed *like unto a rod*;' the comparison here used is full of meaning, and intended as a hint to convey to our minds the knowledge of the true interpretation. Christ is the unit of measurement in the great spiritual and living temple of God, which is His mystical body the Church. All things both in that body, and in its religious principles and worship, of which the altar is the emblem, and in the individuals who participate therein, must be referred to this standard, and measured by this rule. Christ is the unit of measurement thus designated; who, in the frail tabernacle of human flesh was as a REED, yet nevertheless a Rod of power, of majesty and priestly dignity. . . . The emblem of a Rod is also expressly used to signify Christ personally." "Christ is appropriately symbolized by a measuring reed, like unto a rod."⁴

In this spiritual temple, or the Christian Church, there are certain faithful worshippers who are measured or sealed, whilst the idolatrous members are left unmeasured, who are said to tread the Holy City under their feet during a period of forty-two months, or 1260 years, which is the period mentioned by Daniel during which the Times, and the Laws, and the Saints, are given into the hand of the papal Little Horn. The prophet therefore declares in this place that the visible Church of Christ in the Western empire, should be trodden under foot by the subjects, or followers, of the

⁴ Gate of Prophecy, ii. 154, 155, 164.

False Prophet, whom he mystically calls GENTILES, throughout the whole apostatic period of 1260 years. These Gentiles, or paganising Christians, of the grand apostacy, who are permitted to tread down the visible Church of the Western empire, are also permitted to occupy the Court of the Gentiles without the Temple, during the whole period of the latter 1260 years; and therefore the Apostle was directed to leave it out of his account of the faithful worshippers of God, and not to measure it, nor to seal the worshippers! for the measuring here is the same operation, and has the same meaning, as the sealing of the 144,000 in the seventh chapter of the Apocalypse. In the literal temple of Jerusalem, the Gentiles were only admitted to the Outer Court to worship, because they were uncircumcised, and did not embrace the whole law of Moses; whereas the genuine Israelites alone enjoyed the privilege of worshipping in the Inner Court. "The new Gentiles of the Christian Apostacy," that is, the whole papal communion, says Mr. Faber, "who pollute the Holy City by treading it under foot, are allowed to occupy the Outer Court of the mystic Temple, because they make an *external* profession of Christianity; but they are excluded from the Temple itself, and from its two Inner Courts, because they remain uncircumcised in heart, and refuse to embrace the entire code of the Gospel."^s

The resemblance between the gods, demigods, and goddesses, of the ancient and modern Gentiles, is so strong, that it attracted the notice of the historian Gibbon, who, in stating an historical matter of

^s Sac. Cal. iii. 10.

fact, says that "the Christians of the seventh century had insensibly relapsed into A SEMBLANCE OF PAGANISM."

As the literal Israelites were the worshippers of God within the literal temple, and were distinguished from the Gentile proselytes, who were only permitted to worship in the Outer Court of the Temple; so the measured, or sealed, worshippers at the mystic Altar, means the whole congregation of the mystic Israel, as distinguished from the papalising Gentiles, to whom the Outer Court of the mystical Temple has been given up. The sealed or measured worshippers, are the whole collective body of sincere and faithful Christians, who have lived in different places and periods during all the 1260 years, throughout the whole papal dominions; but the whole surrounding papalising Gentiles are left unmeasured, or unsealed. We have already seen that the sealing, or measuring, the faithful servants of God, took place on the conversion of Constantine.

I. We come now to Christ's two sackcloth clad witnesses, whom He denominates "My Two Witnesses," as He formerly called Antipas "My faithful martyr."⁶ In a learned discussion, Mr. Galloway determines that the Two Witnesses are the two Sacraments of Baptism and the Lord's Supper; and he enters a solemn protest, in the name of Christ, against fixing on any particular bodies or individuals as "are calculated to repudiate from the class of witnesses, any of those hidden ones whom the Lord, at His coming, shall acknowledge for His own."⁷ "It is," he continues, "because the Two

⁶ Rev. iii. 13.

⁷ Gate of Prophecy, ii. 168, 169.

Witnesses are called Candlesticks, that commentators have so generally supposed that two particular churches are meant. But attention must be given to the *reason* for which churches are represented by candlesticks, or lamps. For the same reason, the Sacraments are here called Candlesticks; because they contain the oil of divine grace, and hold forth the light of truth, of which they are the appointed memorials and symbols. But that they are not particular churches which are meant, is clear from the allusions which St. John introduces, which manifestly refer to the vision of Zechariah (ch. iv.), in which two olive trees are beheld supplying oil to the Sevenfold Candlestick of the Church. They are not, therefore, particular branches of the Church, but rather instruments, or channels of grace, for the supply of *all* the branches of the Church universal; of which the *Sevenfold* Candlestick is the acknowledged emblem, but which may also be represented in a twofold form.”⁸

We are informed in the fifty-second psalm, that olive trees were cultivated within the Temple at Jerusalem, which were limited to two,⁹ and they appear to Mr. Galloway to correspond to the Cherubim within the Vail in the Temple. “The Candlestick,” he says, “in the Temple to which St. John refers, expressed the unity of the various branches of the Church in one stalk, which is Christ; the nourishing of the light by the oil of divine grace. So do the Sacraments; for by baptism we are grafted into the one Body of Christ, and made partakers of the same grace, for the

⁸ Gat: of Prophecy, ii. 173, 174.

⁹ Zech. iv. 3.

leading of a holy life, and the exhibiting of a Christian character; and in the same unity of the body are we continually nourished by the Lord's Supper.¹⁰ In fine, as the mystic emblems of the Cherubim were represented to Zechariah in vision, conveying the sacred oil into the lamp, so are the Christian mysteries vehicles or channels of grace unto the Church. Furthermore, as the Christian Sacraments do not express the erection of a separate body, or a different spiritual temple from that of which the patriarchs and prophets of ancient Israel were members; but rather, as we learn from St. Paul, the continuance of the same, with an extension of it to the Gentiles who, like branches of the olive which is wild by nature, are by these Sacraments grafted into the good olive tree, and made partakers, with the natural branches, of its root and fatness; it follows that, under these two holy mysteries, is justly represented the whole spiritual Church from the beginning. . . . Thus we find St. Paul extends the spiritual force of both the Sacraments, backwards to the ancient Israel 'who were all baptized unto Moses in the cloud and in the sea, who did all eat the same spiritual food, and did all drink the same spiritual drink.' Thus, also, we find St. Peter extending the spiritual force of baptism, back to Noah and the cleansing of the world by the Waters of the Deluge."¹¹

Again, our author proceeds, "There is a beautiful propriety in the application of this emblem of the Church, at this period of the prophecy, in describing the witnesses of Christ, during the period

¹⁰ Gate of Prophecy, ii. 181-183.

¹¹ Ibid. 186.

of the papal oppression, under the name of the two Sacraments; for while the Church [of Rome] in her worship was encumbered with superstitious forms; and in her faith, with erroneous tenets; and in her discipline, with false principles and cruel execution; and in her members, with abominable impurity, what was there remaining, in the greatest part of Christendom, which Christ could recognize as witnessing on His behalf, but these two ordinances of His own appointment? These, alone, had not lost their virtues; these alone, through the abounding impurities of many ages, flowed in a stream of perennial blessing, maintaining their proper office and virtues, in spite of the tainted atmosphere and corrupted Church. For, however in matters of external dress they were affected, however clothed in robes of mourning and of sackcloth, their vitality remained distinct, and their testimony to Christ the same, during all the period even of the darkest and most corrupted ages."

A clever, but anonymous author contends that the Old and the New Testaments are the Two Witnesses; and the violent hatred which the Roman Church has, from the beginning of her guilty career, shewn to the Holy Scriptures, does certainly lend some countenance to the opinion which this gentleman confidently propounds. "These Two Witnesses," he says, "cannot refer to individual men, because they are to live and prophecy for twelve hundred and sixty years; there is to be a death of them for three years and a half; and a resurrection of them, and a glorification of them in the sight of their enemies. Nor can they

refer to a succession of men. . . . Nor to churches. . . . The Witnesses by which God has testified against the Gentile idolatry and blasphemy of the papal nations, are THE HOLY SCRIPTURES;¹² out of which have been drawn every testimony of the Waldenses, the Albigenses, the Kathari, the Lollards, the Huguenots, the Protestants; of Valdo, Wickliffe, Jerome, Huss, Luther, and a cloud of witnesses who have borne testimony in all ages, against the usurpation. These were not prophets, or witnesses in themselves, but ministers of the Two Testimonies which God had given. Mouths to utter the Word of God, minds to translate it, hands to transcribe it, and feet to herald it abroad."

The division into two testaments is not accidental but designed; "the prophets, from Moses to Malachi, continuing to prophecy of a new Covenant that was to be brought in by the Messiah; the Lord when He came, refusing to mingle the two, and when He died, pronouncing the former to be finished; and the Apostles, in the first discourses, pronouncing the latter to be begun. To which all their writings belong, as partaking of that spiritual gift which was bestowed at Pentecost."

He then proceeds to reconcile the Old and New Testaments to the character given of the Witnesses, of Two Olive Trees, and of Two Candlesticks, standing before the God of the earth. "The *Olive Trees*," he says, "and the oil of consecration thence derived, were the emblems of the Holy Spirit, with which the High Priest was anointed.¹³ The *Candlesticks* are means of light, and had a

¹² John v. 39. 1 John v. 9.

¹³ Heb. i. 9.

place in the sanctuary, as emblems of Him Who is the true light, that lighteth every one that cometh into the world.

“ And they stand before the God of the earth as His continual Witnesses to the men of the earth, whereby they shall be judged ; and His own holiness and mercy towards the earth, justified before the host of heaven.

“ And if any man will hurt them, or do them violence, by wresting their testimony, he does it to his own destruction ; or by shutting his ear to their voice, he hides himself in darkness, and sorrow, and death. And fire, which is the emblem of God’s judgments, proceedeth out of their mouth, that is, they carry in themselves their own vindication from all offence, and protection from all injury, in the sentences which they pronounce, both for time and for eternity ; of which ‘ one jot or one tittle shall not pass away till all be fulfilled.’ ‘ And they have power to shut heaven, that it rain not in the days of their prophecy ; and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will :’ which is apparent in the fulfilment of the Seals, Trumpets, and Vials.

“ And I will give power unto my Two Witnesses and they shall prophesy 1260 days, clothed in sackcloth.’ These Two Witnesses which have prophesied against idolatry, in all places and forms since the world began, were in an especial manner, Witnesses against the Papacy ; because, that idolatry professed all the while to be founded and built upon them ; and preserved, under a rubbish of false glosses, interpretations and constructions,

the true Catholic faith. For which reason, some men, consulting their natural feelings rather than the word of God, have not hesitated to pronounce that Mother of Abominations¹⁴ to be a true Church. And by public worship, the Witnesses were continually brought into court, seeing they were held to testify falsehood. Whence it came to pass that they were 'clothed in sackcloth;' a disgraceful and penitential attire, as if they had been guilty of fraud. For in about a century, the god of the idolatry had them [the Scriptures] covered and concealed in an unknown tongue; and to this day they are so continued, under the pretence that all kinds of heresies and wild opinions would ensue, were they discovered to the eyesight of the people.

"But though they have covered and obscured the glory of the Witnesses, they have not been permitted to attempt their life, or even to mutilate or maim them in any respect. Though they have wronged them grievously, yet we have them in the Vulgate presented to us in their entire shape; which is wonderful when, we consider, that no other book, witnessing in the spirit of truth, has been permitted to escape the mutilating hands of their inquisitorial acts and expurgatory indices.

"'When they shall have finished their testimony,' and not till then, the Beast which ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them.' This is the first time that mention is made of the Beast out of the bottomless pit, con-

¹⁴ Ch. xvii. 5.

earning which so much is found in the prophecy after this place."¹⁵

In the second clause of this vision the character of two remarkable agents is described, whom St. John denominates the two Witnesses of Christ, who are to prophecy in sackcloth during 1260 years. They are described under the symbols of Two Olive Trees and Two Candlesticks, standing before the God of the earth, which are the symbolical names of Churches; and the only point to determine is, which are the two Churches that are pointed out by St. John. These must be sought for within the papal dominions. The measured or sealed worshippers are the whole collection of faithful Christians, scattered throughout the western or papal empire; but the Two Witnesses must be two communities in their corporate capacity as Churches, which shall bear their testimony in a depressed and persecuted condition, throughout the entire period of the latter 1260 years. "Where, then," asks Mr. Faber, "are we to find two Churches or two ecclesiastical communities, which, standing upon the geographical platform of the Western Roman empire, have testified against the demonolatrous apostacy, not at *this* time, nor at *that* time merely, like many *individuals* before the Reformation, and like various national Churches after it; but *unintermittingly* during the *whole* period of the latter 1260 years. To this question I reply, that exactly two Churches, and only two Churches, can be found which correspond with such a description: the Church of the Valenses and the Church of the Albigenses."¹⁶

¹⁵ The Apocalypse Popularly Explained, 24-26. ¹⁶ Sac. Cal. iii. 17.

The proper seat of the Church of the Valenses has always been the valleys of Piedmont, and the recesses of the Cottian Alps; and Reinerius Saccho an Inquisitor, and one of their persecutors, acknowledged that their only fault was their protestation against Rome, to which they never submitted; He says, they "lived justly before men and believed all things rightly concerning God, together with all the articles which are contained in the Creed." And the celebrated Henri Arnaud, one of their ministers, says in his "Glorious Recovery," as cited by Mr. Faber, "that their religion is as primitive as their name is venerable, is attested even by their adversaries. Neither has their Church ever been reformed; whence arises its title of *EVANGELIC*. The Vaudois are, in fact, descended from those refugees from Italy, who, after St. Paul had there preached the gospel, abandoned their beautiful country and fled, like the woman mentioned in the Apocalypse, to these wild mountains, where they have to this day, handed down the Gospel from Father to Son, in the same purity and simplicity, as it was preached by St. Paul."

From the pontificate of Sylvester, Bishop of Rome, and the reign of the Emperor Constantine, the Church of the Valenses can be traced till the present day, when they have comparative rest; and during the whole period of the 1260 days, this primitive society have never ceased to act the part of faithful witnesses to the truth; denouncing the errors and abominations of Rome which they deemed the Babylonian Harlot; and which

they stigmatised as the Synagogue of Satan, with the Man of Sin at its head. "Hence, the condition of the Valenses was a condition of almost incessant persecution; insomuch that the very name alone was assumed to be a sufficient proof of *heretical pravity*. This is set forth after a very effective manner, in the ancient religious poem of the 'Noble Lesson,' which bears the date of the year 1100; and which distinctly exhibits the pure theology of the Alpine Church of Piedmont."¹⁶

The theological ancestors of the Albigenses were the Paulicians of Asia, which sprang up in the east, about the middle of the seventh Century, on the principle of a reformation from error, and of a reception of the New Testament as their sole rule of faith and practice. Persecution was forthwith directed against them by the corrupt court and Church of the east. In numerous instances they sealed the faith with their blood; but worn out by perpetual persecution and harassment, they emigrated in a body into Europe in the ninth century, and settled in Languedoc, and the shores of the Atlantic; the town of Albi being their chief settlement from which they derived their name of ALBIGENSES.

Persecution drew the two witnessing Churches together as brethren; and the expatriated Albigenses finally united with the Waldenses, during the earlier part of the thirteenth century; when by the crusade of Simon de Montfort, and the operations of the Inquisition, the Albigenses were partly extirpated and partly driven out of the south of France; the chief part of the fugitives

¹⁶ Sac. Cal. iii. 19-21.

emigrated to the valleys of the Cottian Alps, where they were cordially received by the Valenses as brethren; and henceforth by degrees, the two hitherto distinct Churches became inseparably united, the name of the Vaudois swallowing up the now obsolete name of the Albigeois."¹⁸

Their prophecying does not mean the foretelling of future events; but the preaching of the Gospel or expounding the Scriptures; this they were to do in "sackcloth" which is the scriptural emblem of trouble and sorrow; meaning that they should preach the Gospel and minister the sacraments in a sorrowful, depressed and persecuted condition, which is fully borne out by their whole history. "Yet if any man will hurt the Two Witnesses, *fire* proceeds out of their mouth and devours their enemies." The import of these words is, "that the Two Witnesses, by applying the prophecies of Scripture to their persecutors, should denounce against them to the uttermost the predicted vengeance of the Almighty upon the irreclaimable adherents of the Apostacy; even as the words of Jeremiah devoured the apostate house of Israel, by announcing their desolation through the agency of the Romans." These two Churches always strenuously maintained that the Church of Rome was the Babylonian Harlot, and that the Pope was the Man of Sin; hence they applied to their persecutors the various prophecies which predict their utter extirpation.

The Two Witnesses having power to shut heaven that it rain not; to turn the waters into blood; and to smite the earth with plagues, are

¹⁸ Sac. Cal. iii. 25.

figurative expressions drawn from the prophetic language of the Old Testament, whence the prophets are said to *execute* that which they only *announce*; therefore (1), their shutting of heaven, denotes their shutting up the spiritual Church so that the dew of God's word and Spirit should not descend on the Apostate Church of Rome, during all the time of their witnessing condition; whilst (2), their smiting the earth, and turning the waters into blood, denotes that blood and slaughter and judicial desolation, should be the consequence of men's slighting the admonitions of God's Two Mystical Witnesses.

1. "We read," says Faber, "that heaven or the temple, or the spiritual Church, is shut at the commencement of the period during which the Two Witnesses prophecy in sackcloth, and that (although it is opened again at the sounding of the Seventh Trumpet), no man can enter into it until the plagues of the Vials are accomplished, or (in other words) until the latter Three Times and a Half shall have expired; (2) and the *second*, eminently relates to the season during which the first Six *Vials* are poured out; and then it is that the waters are turned into blood, and that the earth is smitten with every plague.

"The whole of this prediction has been accurately fulfilled. Agreeably to the denunciations of the Valenses and the Albigenses, who failed not to apply the leading prophecies of Daniel and St. John to the gross corruptions of popery, the spiritual heaven has been shut against them of the Apostacy, during the entire period of the latter 1260 years, which has hitherto [1844] evolved;

so that for want of the kindly rain of the Blessed Spirit, though the Two Witnesses in sackcloth have been prophesying far and wide throughout the greatest part of western Europe, still the ground has been parched up, and there has been a grievous famine of God's word in the land ; and there is abundant reason to believe that several of the Vials have been in action since the year 1789, smiting the earth with all plagues and turning the waters into blood."¹⁹

CHAPTER XIII.

Death of the Witnesses—The Third Woe—St. Bartholomew's day—Slaughter, Revival, Restoration and Ascent into Heaven of the Witnesses—Their enemies' fears—Attempted extirpation of Protestantism—Earthquake, etc.

WE come now to the third scene in the Vision of the Witnesses, wherein their figurative death, revival and ascension into the symbolical heaven ; the occurrence of a great political earthquake ; and the passing away of the Second Woe, are to be discussed. St. John therefore proceeds, and says :—

“And when they have finished their testimony,

¹⁹ Sac. Cal. iii. 30, 31.

the Beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of the great City which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies *three days and a half*; and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great VOICE from heaven saying unto them, *Come up hither*; and they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour there was a GREAT EARTHQUAKE, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted and gave glory to the God of heaven. The Second Woe *is past*; and behold, the THIRD Woe cometh quickly."¹

Our anonymous author who alleges that the Holy Scriptures are the Two Witnesses, and whose reasons we have already given, says, that the Beast from the bottomless pit makes war upon, overcomes and slays the Holy Scriptures. After which he treats their dead bodies ignominiously, suffering them to lie in the chief resorts of the

¹ Rev. xi, 7-14.

great city, whose spiritual name is Sodom and Egypt, where also our Lord was crucified. "Sodom was the sink of iniquity; Egypt the seat of gross darkness; and our Lord was crucified by the spirit of infidelity." "The time," he continues, "of their humiliation is *three days and a half*, which rendered into common time, is three years and a half. After which the Spirit of God entering into them, 'they revived and stood upon their feet' to testify again. . . . And the same hour there was a great earthquake, that is, a great popular revolution, 'and the tenth part of the City,' that is, the tenth part of the dominions of the papal supremacy fell in the shock of the revolution; whereby '*seven thousand*,' that is a complete or vast number of men were destroyed."²

This author fixes the commencement of the 1260 days in the year 533; and therefore, he calculates the death of the Witnesses to have been caused by the decree of Atheism by the French Republic. "Now," he says, "it was during the greater part of the last century that an insidious, yet systematic opposition to the Scriptures was carried on by all the wits and men of genius not only of France, but of all Europe, under the fostering care of Frederick King of Prussia, in whose coteries they were wont to calculate, within what time they would be able to extirpate the faith of the Galilean and His fishermen.

"But the success of the Jacobin Conspirators on the 31st of May, 1793, completed the destruction of the civil establishment of religion in France The void made by the abolition of the

² Apoc. Popularly Explained, 27.

Roman Catholic religion, was attempted to be filled up by what these fanatics called 'the worship of reason,' and Atheism received the public homage and honour due to the Supreme Being. The Scriptures were declared to be a fable, and death an eternal sleep; and upon the Altar of the Cathedral Church of Notre Dame in Paris, the naked person of a prostitute was worshipped as the goddess of reason." At Lyons, the Scriptures were publicly dragged through the streets with circumstances of the utmost contempt; the Lord's day was abolished; the weekly commemoration of the Resurrection was exchanged for decades of ten days each; and from this era they began to count their time, reckoning from the first year of the French Revolution. "The joy which was testified by the learned and scientific classes of all Roman Catholic Europe, when this great end of their labours for half a century had been signally accomplished, is on public record. They wrote to one another and congratulated each other upon the introduction of a new era, as they judged, of the redemption of the human race; so much so, that the tide of infidelity and republicanism reached Britain also; and as if to tell its own tale the 'Age of Reason' came forth, and 'the Rights of Man' from the same pen, to convey poison into the very vitals of our people."^s

These are all unhappily matters of fact; they do not however, correspond either locally or chronologically with the slaying of the Witnesses; but rather with the age of infidelity, which was

^s Apoc. Popularly Explained, 27-29.

- consummated in THE THIRD WOE, which was the French Revolution.

As before mentioned, Mr. Galloway lays down very plausible reasons for concluding, that the two Sacraments of Baptism and the Lord's Supper, are the Two Witnesses which are represented by Olive Trees and Candlesticks. "The public renunciation of Christianity," he says, "abolition of the Sacraments and the declaration of Atheism, date from November 1793. This is *the finishing* of the testimony of Christ's Two Witnesses in sackcloth, the termination of the forty and two prophetic months, or twelve hundred and sixty years of the oppression of the Holy Commonwealth by the Gentiles, an oppression which centered and represented itself, as has been stated, in the papacy. But does this correspond with the commencement of the period as marked in the Vision of the Third Trumpet, and with our interpretation of it? Yes, dating backward 1260 years from November 1793, we arrive at November of the year 533, as the commencing era. Now during that year and 534, the memorable correspondence between Justinian and John Bishop of Rome was conducted; and in November 534, at the end of the first year of this period, the new edition of his code, containing them in its front, was published."⁴

The annals of the world present nothing that will in the smallest degree, bear a comparison with the horrors of the THIRD WOE, or the grand French Revolution, as they are briefly detailed in Alison's History of that event, which Mr. Galloway traces back to the massacre of St. Bartholomew's day.

⁴ Gate of Prophecy, ii. 212.

"What then," says he, "was such a transaction as the crusade against the Albigenses, what was such a transaction as the great massacre of St. Bartholomew's day in France, both of these directly sanctioned by the Pope and Church [of Rome] with him, but a crucifying of the Lord? It is in this view of it, sufficiently remarkable, that the last of those events had a *direct influence* in producing the atrocities of the French Revolution, and directing them against the ordinances and professors of Christianity; so that not without marked prophetic propriety, may it be here alluded to." "Two centuries had not obliterated the fresh remembrance of so horrible a crime [as the St. Bartholomew massacre], or restored the confidence and good faith, which it necessarily destroyed. It brought, at this time, its retribution on France, in the first horrors of the Revolution, which were produced by the dread of its being re-enacted.—'Citizens,' said Camille Desmoulines, 'the moment for action is arrived; the dismissal of M. Neckar is a signal for a St. Bartholomew of the patriots; this very evening, the Swiss and German battalions will issue from the Champ de Mars, to massacre us; one resource alone is left, *which is to fly to arms.*'"⁵

Christianity agreeably to the prediction, continued to lie prostrate and *extinguished for three years and a half*; its rites suppressed, its ministers put to death or forced into exile; its sacramental emblems insulted and abolished. Atheism, indeed, did not endure so long in its open and absolute national profession. A species of deistical wor-

⁵ Gate of Prophecy, ii. 202-203.

ship and an attempt towards reviving the belief of man's immortality, were introduced by Robespierre in the year 1794. But it was not till June 1797 that *the punishment of imprisonment or transportation, to which the Clergy were liable by the revolutionary laws, WAS REPEALED*; and a proposal made to permit the open use of bells in the churches, the cross on the graves of such as chose to place that emblem there, and relieve the priests from the necessity of taking the Republican oaths. . . . The clergy returned [from banishment] in great numbers, and were received with transports of joy by their faithful flocks, especially in the Western departments, who for four years had been deprived of all the ordinances and consolations of religion." "Thus unsupported, uninvited by human power, Christ's Witnesses were resuscitated by God, and arose and stood on their own feet, agreeably to the prophecy. Christianity had been formally abolished in November 1793. The repeal of the punishment of imprisonment or transportation, against the clergy, took place in June 1797, after an interval of three years and seven months."⁶

"The religious and royalist reaction created a great alarm in the minds of those men who, from having been implicated in the crimes of the Revolution, or gainers from its excesses, had the strongest interest to prevent its principles from receding. It was the great voice of Napoleon, from the symbolical heaven of the political ascendant, which called them up thither, and established the Church in union with the state; and this he did when

⁶ Alison's Hist. cited in Gate of Prophecy, ii. 224-226.

First Consul, against the opinion of two-thirds of the people of France."⁷

The opinions of both these respectable authors are plausible, and the coincidences are remarkable; but they are deficient in a number of circumstances that prove the identity of the true Witnesses which, from the prophet's description, are unquestionably *Churches*, and not either the Sacraments or the Scriptures; both of which, however, are involved in the fate of the Churches.

The Witnesses are to be slain, when they shall have finished their testimony; and likewise, immediately before the passing away of the Second Great Woe—"The Second Woe is *past*." The *Testimony* of the Two Witnesses is appointed to be finished before the passing away of the Second Woe; and their testimony consisted in their suffering martyrdom for the blessed truths of the Gospel; their resistance even unto blood for them; and to teach them under the penalty of suffering the most murderous persecution by fire and sword, which the Churches of the Waldenses and Albigenses did suffer, up to the period at which we have now brought their history. But although the period of their suffering unto blood was to cease with the passing away of the Second Woe; yet they are to prophecy in sackcloth during the whole period of the 1260 days, which will expire on the pouring out of the Seventh and last Vial of Divine wrath; but which does not take place until the final close of the dominion of the papal Little Horn, probably in the year 1864.

⁷ Alison's Hist., cited in Gate of Prophecy, ii. 227.

We have seen that the Second Woe passed away on the 10th of September, 1697, through the agency of the battle of Zenta, when the Turkish power was broken by the Austrian Army, commanded by Prince Eugene of Savoy. The slaughter of the Witnesses was appointed to take place, immediately before the conclusion of the Second Woe. Any ambiguity in stating the nature of the death of the Witnesses, is removed by the event which shall just be stated; but as they are not men but Churches, the death to which they were subjected must have been either moral, by apostacy from the faith, or political, by extermination and persecution, so that they shall be no longer visible communities. This point shall be determined by the history of the period.

The power that is to slay them is called the "Wild Beast from the Abyss;" and we have already shewn that this Wild Beast is the Roman empire in its Ten Horns, or the Wild Beast with the Seven Heads and Ten Horns, which arose out of the wars and revolutions occasioned by the Northern hail-storms, and the breaking up of the Western Roman empire. Therefore, the Two Witnesses are to be slain by the instrumentality of one of the existing Ten Horns of the apostate Roman empire, which is instigated to, and applauded in its deed by all the others. The place where their slaughter is to be perpetrated, is declared to be "the street of the great City which spiritually is called Sodom and Egypt, where also our Lord was crucified."⁸ This Sodomitical City, or the mystic Babylon, is the whole Church of Rome, as com-

⁸ Rev. xi. 8.

prised in the secular empire of Rome ; and it is thus denominated, in contrast with the Holy City, or the pure Church. Our Lord was crucified in Judea, then one of the provinces or streets of this secular Roman empire, Sodomitical city or civitas.

After the lapse of many centuries of the bloody persecution of the Waldenses and Albigenses, in which their whole episcopal succession had been extirpated, the Duke of Savoy, at the instigation of the King of France, issued an Edict on the 31st January, 1686, by which he prohibited the exercise of their religion *on pain of death* ; banished all their pastors ; and commanded their places of worship to be destroyed. Immediately the troops of France and Savoy occupied the valleys, and perpetrated murders, rapes and every species of abomination on the innocent and unoffending people. In an incredibly short time, the valleys were *entirely depopulated* by the expulsion of the former inhabitants ; and their places were immediately supplied by the popish Savoyards. Thus the two Churches were politically dissolved, and their members were scattered among the Protestant communities in the neighbourhood ; yet they were *not absorbed* by them, but were individually preserved from complete annihilation.

At the end of three years and a half, the two witnessing Churches began to act in concert ; and on the 16th of August, 1689, exactly three years and a half after their political dissolution, the exiles assembled in Switzerland to the number of 800 men ; crossed over the Lake of Geneva on that night, under the command of their intrepid pastor, Henri Arnaud ; " The Spirit of life from

God having entered into them, and they stood upon their feet; and great fear fell upon them which saw them.”⁹

They entered Savoy sword in hand; drove the intrusive papists from their native valleys, recovered their ancient possessions by main force; and after a series of victories over the troops of France and Savoy, they firmly established themselves in the seats of their ancestors. “In the course of God’s providence,” says Mr. Faber, “the Duke of Savoy was led to desert the French interest; and in consequence of this new political arrangement, by an edict dated the 4th June, in the year 1690, he recalled and re-established the remainder of the Waldenses and Albigenses, granting to them henceforth, though *with many vexatious restrictions*, the exercise of the religion of their forefathers.”

The Two Witnesses were slain on January 31, 1686, by an edict issued by the Duke of Savoy, acting at the instigation of the King of France, which were two of the existing Horns of the Beast with Seven Heads and Ten Horns. Their members were not buried; and it is evident, from the history of the period, that their slaughter was accomplished with the consent and approbation of the other papal Horns. They were still preserved in a separate, distinct and visible condition, within one of the Streets of the spiritual Sodom; and the popish inhabitants of “the great City,” rejoiced and triumphed over them, reckoning them altogether dead and extirpated, never more to be seen or heard of. But exactly after three years and a

⁹ Rev. xi. 11.

half, the Spirit of Life entered into them on the 16th of August, 1689, when they invaded Savoy and recovered their ancient possessions. After this, the prophecy says they heard a great voice from the symbolical heaven, saying to them "*Come up hither*;" an edict for their full and legal establishment as independent Churches, was signed by the Duke of Savoy, on June 4, 1690. Although their *Testimony* was ended, and they were established in the symbolical heavens; yet they were still doomed to *prophecy*, or preach the Gospel in a sackcloth condition of depression, sorrow, and affliction until the conclusion of the 1260 years of papal tyranny shall be overpast.

When they "stood on their feet," that is, when they assumed the offensive, St. John says that "great fear fell upon them that saw them;" accordingly their historian Boyer, as cited by Faber, confirms the prophet's words in very noteworthy language:—"A dreadful fright from God," says he, "fell upon their enemies; so that they had no courage or conduct to defend themselves against the Vaudois who, without any trouble or resistance, chased them out of the valleys.—So many happy successes make it clear, that the God of battles inspired them with the generous courage of returning into their own country to kindle again the Candle of His Word, which the emissaries of Satan had extinguished there."

There has hardly ever been a time, that has been more strongly marked by a systematic attempt to root out and extirpate the reformed religion, than the seventeenth century. There were, the gunpowder plot in England; the massacre of

St. Bartholomew's day, and a multitude of other massacres, especially of the Albigenses, in France; of the Protestants in Poland; after the peace of the Pyrenees, the utter massacre and extirpation of the Protestants was contrived and undertaken by the Court of Versailles; in the year 1671 the persecution by the house of Austria was commenced, of the Protestants in Silesia, Moravia and Hungary; the consequence of which was an almost utter extinction of sound religion within the imperial territories. In 1685 James II. of England attempted to papalise England, and to subject it to the papal dominion; in the same year the Edict of Nantes was revoked, and a new persecution by "Dragonades," commenced in France; and the Vaudois Churches were persecuted, previous to their political slaughter, by fire and sword. Subsequent to their death, resurrection and ascent into the heaven of an established and recognized Church, they were not to bear a blood-stained Testimony by Martyrdom; but they were thenceforth to prophecy in sackcloth, or to preach the genuine Christian doctrines in a state of oppression and insolent contempt, until the last hour of the 1260 days.

Mr. Alison, in his noble history, justly asserts that the revocation of the Edict of Nantes, was one of the predisposing causes of the grand Revolution in France.

"The Romish hierarchy," he says, "had long regarded with jealous eyes, the privileges conceded to the Protestants, by the generous toleration of Henry IV; and the Edict of Nantes, by which his wisdom had settled the religious disputes of

the sixteenth century, was to them, in an especial manner, the object of disquietude. . . . On the 2nd October, 1685, the fatal Revocation appeared, and the whole Huguenots of the kingdom were abandoned at once to persecution, violence and military execution. Such was the fanaticism of the age, among those in high places, that the dying Chancellor Tellier, on signing the Edict [of revocation,] repeated the beautiful song of Simeon, on the advent of the Gospel of peace to mankind; and a perfidious act of despotism [for which the Pope sent him a letter of thanks] which, in its consequences, induced the ruin of the Christian religion in France, and brought the great-grandson of the reigning monarch to the scaffold, was celebrated by the ablest divines of the Romish Church, as the noblest triumph to the true faith which had occurred since the first proclaiming of revelation to mankind.¹⁰

“Eight years after these Io Pæans were sung by the Romish hierarchy, an obscure individual was born at Chatenay near Sieux, who shook to its foundation the Roman Catholic faith in France; and he derived *his chief weapons from this atrocious act of perfidy*—VOLTAIRE.”

“In the same hour was there a great Earthquake, and the tenth part of the City fell; and in the earthquake were slain of men, seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.”¹¹ “In the language of symbols, an earthquake denotes a revolution, either political or ecclesiastical; in this case it was political, and

¹⁰ Alison's History of Europe, 9th Ed. vol. i. p. 54.

¹¹ Rev. xi. 13.

it must have occurred, between January of the year 1686, when the Witnesses were slain, (for it was in the *same hour*,) and June of the year 1690, when they were re-established. Besides the revolution must have happened within the limits of the Western Roman empire, city or *civitas*; because its effect is the downfall of a tenth part of it, or of one of its original Ten Horns. At this precise time, or *in this hour*, the great revolution of 1688 in England took place, during the time that the Two Witnesses were lying dead in the street of the great Sodomitical city. On the abdication of James II., the jurisdiction of the mystical Babylon was finally dissolved within one of the original Horns or kingdoms of the divided Roman empire; "and forthwith, by the legalised exclusion of papists from succession to the crown, and from every office, whether spiritual or secular, within the realm of England, seven thousand names of men (the scriptural mode of expressing *universality*, for *seven* is the number of completeness and perfection) were slain, or reduced to a state of political nonentity. Meanwhile, the Protestant remnant, who are placed in contradistinction to those who were politically slain by the earthquake, were awestruck at this wonderful revolution, by which their liberty and their religion were secured to them, and gave to the God of heaven the glory of their deliverance."¹²

It was predicted by S. John that, 1, after the great earthquake had taken place; 2, after the Two Witnesses had risen from the dead; and 3, after they had ascended into the political heaven;

¹² Sac. Cal. iii. 45-51.

then the Second Woe should pass away. 1. The great Earthquake occurred in November in the year 1688 ; 2, the Two Witnesses rose from political death in 1689 ; and they ascended into the heaven of an establishment in June, 1690. The Turks were let loose by the coercing angels on the Eastern empire, in the year 1801, and they were to be a Woe to Christendom for the space of 396½ years. 3. Accordingly, history informs us that their power was broken, and their Woe ceased at the decisive battle of Zenta, in the year 1697. From that time to the present day, the Turks have been in the condition of a "sick man," and have ceased to be a Woe to Christendom ; indeed, it has rather become a Woe to Turkey ; for it is only the jealousy of the Western powers of Europe, that has prevented Russia from dismembering that empire.

In chronological sequence the Third Woe succeeds to the Second Woe ; but St John postpones the account of it, until after he has narrated all the events of the Little Book. Therefore I shall follow the order of the Apocalypse, and leave the narration of the other matters, till St John takes up the affairs of the Greater Book.

CHAPTER XIV.

History of the Pregnant Woman, and the Great Red Dragon.

THE prophet proceeds to narrate the vision of the Pregnant Woman, and of her persecutor the Great Red Dragon, beginning at the twelfth chapter of the Apocalypse. His words are :—

“ And there appeared a great wonder in heaven ; a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars ; and she being with child cried, travelling in birth, and pained to be delivered. And there appeared another wonder in heaven ; and behold a great Red Dragon, having Seven Heads and Ten Horns, and Seven Crowns upon his heads. And his Tail drew the third part of the stars of heaven, and did cast them to the earth. And the Dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a Man-child, who was to rule all nations with a rod of iron ; and her child was caught up unto God, and to His throne. And the Woman fled into the Wilderness, where she hath a place prepared of

of God; that they should feed her there, a thousand two hundred and four score days."¹

This woman is not a single individual, but the representative of the pure Church of God; having put on Christ in the Christian ordinances, she is clothed with the Sun of Righteousness; but she appears as a defenceless Woman before the face of her enemy, the great Red Dragon, or Satan. In symbolical language *a woman* denotes a community or body politic. A chaste woman is a type of a true and faithful Church; and on the other hand, a harlot or an adulteress is the symbol of an apostate or an idolatrous Church. The Sun denotes Christ, the Head of His body the Church; the Moon denotes the general ecclesiastical authority of the Church; and the Stars are the bishops and priests of the Church, the chief of whom is Christ Himself.

The Woman, therefore, in this vision, represents the body of the faithful worshippers of God, in the Western third part of the empire; and St. John first saw her when she was on the point of bringing forth the Man-child; or immediately before the commencement of the 1260 years, during which time she is to be fed in the wilderness, or in a state of depression and persecution. But there is good and sufficient reason to believe, that the 1260 prophetic days commenced in the year 604; and that the casting down of the Stars, the parturition of the Woman, the catching up of her Man-child to the throne of God, and her own flight into the wilderness where a place was prepared for her, were all accomplished at the same time, or

¹ Rev. xii. 1-6.

in the year of our Lord 604. The casting down of the Stars, was done by the *fall of the Great Star burning*, when the third part of the waters, or doctrines, became *wormwood*, and many of them die of the waters, because they were made *bitter*; and this is accomplished by the great Red Dragon, when he held himself in readiness to devour the offspring of the chaste spouse of Christ.

All expositors of the prophecies are agreed, in representing this vision to be the most difficult in the Apocalypse to explain; but they generally are agreed that the Man-child represents the mystical Christ, "considered in His true and genuine members;" because the Lord of glory Himself is not the son of the Church, but her spouse and head. The birth of the Man-child denotes generally, the setting apart of a community from the body with which it had been formerly mingled; that from that time it should be safe under the protection of divine Providence; and should bear *witness* to the truth of the Gospel as a *church*, while the members of the remaining body out of which it had been taken, should do so separately and individually. "Therefore," says Faber, "the present vision declares, that throughout the entire period of 1260 years A WHOLE CHURCH OR COMMUNITY should never cease to hold fast the true faith, notwithstanding that the Dragon, by the *agency* of his borrowed members [the papal Horns of the Beast], should fiercely attempt to devour it; and that throughout the same term of the 1260 years, numerous INDIVIDUAL faithful worshippers, or (it might be) faithful churches, reformed from the paganising corruptions of the MYSTIC Gentiles, should set forth

the truth in the midst of the great wilderness of apostate error, though no such single individual, and no such single reformed Church *in particular*, should thus set it forth during the *whole* 1260 years."^a

The various actors in the vision of the Two Witnesses, are all comprehended within the limits of the Western branch of the Holy City, or Church; and in the present vision of the Man-child, they also occupy the symbolical heaven or Holy City, or the visible Church of the Western Third Part. "Hence the opening of the present and of the last vision, propound to us one and the selfsame matter; namely, that at the commencement, and during the lapse of the latter 1260 years, the visible Church of the Western empire (for the platform of the Western empire is exclusively the geographical subject of the Little Book) should comprehend within its pale, two distinct classes of professed Christians; the one class being a body of measured, or faithful worshippers, the other class being a still larger and more powerful body of gentilising or apostatising worshippers, unconsciously and secretly under the influence of the evil spirit."^b

In the vision of the Olive Trees and Candlesticks, the Inner Courts of the Temple are occupied by the measured or sealed worshippers; in the present vision, a region of heaven, called the wilderness, is occupied by the symbolical Woman and her progeny; the Woman, therefore, and the sealed or measured worshippers are exactly the same; and thus they form the collective body of the faith-

^a Sac. Cal. ii. 53-63.

^b Ibid 64-66.

ful or mystical Israel, that were sealed by the confession of a true faith in the Nicene Creed, in the reign of the Emperor Constantine. The measured or sealed worshippers in the Temple, are the mystical Israel of God, composed of the High Priest, who represented Christ, the inferior priests and the Levites, and the whole body of the Hebrew people. Such, likewise, is the composition of the Apocalyptic Woman; she is clothed with the Sun, which symbolises Christ the Sun of Righteousness, the antitype under the Gospel, of the High Priest under the law; she stands on the moon, which typifies the ecclesiastical authority of her hierarchy; she is crowned with Twelve Stars, which shadow out the twelve Apostles, the founders of the episcopal succession and college, and the twelve foundations on which the walls of the Holy City, or Church is built; and the Woman herself represents the general collective body of all faithful Christians.

In these two visions, the same Temple, with its Inner Court, is occupied by the collective body of the measured or sealed worshippers, and also by the Two Witnesses; the same part of heaven which is occupied by the Woman, is also possessed by the Man-child. Now the measured worshippers in the preceding vision, answer to the Woman in the present vision; and the Two Witnesses, in every respect, bear exactly the same relation to the measured worshippers that the Man-child does to the Woman. It is therefore to be concluded that the two distinct Churches, which are severally intended by the Two Witnesses, are jointly and collectively

⁴ Sac. Cal. iii. 67, 68.

intended by the single hieroglyphic of the Man-child. "Hence it appears that the Man-child symbolizes the two, now united Churches of the Albigenses and the Waldenses ; but who, since the exterminating crusades against the former Church in the thirteenth century, have jointly constituted only a single Church ; for the Albigenses of Languedoc took refuge in the valleys of Savoy, from their savage and merciless persecutors. Before their union they are represented by two Candlesticks and two Olive Trees ; but since that event, they are jointly symbolized by the single type of the MAN-CHILD."

The imagery employed to describe the catching up of the Man-child to the throne of God by St. John, is evidently borrowed from the history of the prophet Elijah. His mother, the Woman, flees into the wilderness, where God prepares a place for her reception, where the Holy Spirit feeds her with spiritual food for the space of 1260 days, or years. "Both the circumstantial and the numerical coincidence is such, that the Hebrew prophet must certainly be deemed a type of that collective body of faithful worshippers, which is symbolized by the persecuted Woman. During a period of famine, when the natural heaven was shut up for three years and six months, Elijah retired into the wilderness, and there, in a place prepared for him, he was from day to day miraculously fed by ravens. After a similar manner, during a period of spiritual famine, when the allegorical heaven is shut, so that it rain not for 1260 prophetic days, or three prophetic years and a half, the Woman flees into the wilderness ; and there, in

a place prepared for her by divine providence, she is wonderfully fed and sustained with a sufficiency of spiritual food. Elijah, then, is clearly a type of the persecuted Woman; a matter of very considerable importance; because it decidedly estblishes the true nature of *her character*."⁵

The usual time of a woman's pregnancy is forty weeks, or 280 days. The parturition of the Woman took place at the commencement of the 1260 years, which we have seen reason to believe was in A.D. 604; therefore, reckoning back 280 years from that date, brings us to the sealing or measuring of the mystic Israelites, at the Council of Nice in the year 324, which was the year in which the Woman's gestation must have commenced. At that period S. John describes a remarkable separation as taking place by the sealing of 12,000 out of each tribe; whilst the great bulk of each tribe was left unsealed. The figurative Israel of that vision, we are to understand, was the Christian Church in the Western Roman empire; and the sealing of the tribes, and the measuring of the Temple, denote the separation of the faithful from the unfaithful, or merely political Christians; because they were not all true Christians who were nominally of the Christian Church; for they are called by St. John "*a new race of Gentiles*." The Woman had been identified with the *sealed* Israelites, before the commencement of the 1260 years, during her gestation; and with the measured Israelites subsequent to the year 604, during her recess in the wilderness, and during all the period of the apostacy of the Church of Rome.

⁵ Sac. Cal. iii. 72, 73. Gate of Prophecy.

The Woman answers to the collective body of the *measured* worshippers ; she symbolizes the general collective body of the faithful from the year 324 till the end of the 1260 years, limited, however, to the Western Third Part. The Man-child, her son, answers to the Two Witnesses, or sealed Israelites , and he symbolizes the Waldensian and Albigensian Churches, during the whole of their prophetic character. The voice of prophecy fixes the separation of these two Churches to the reign of Constantine ; and the Waldenses themselves fix their own separation from the paganising Church of Rome, to the pontificate of Pope Sylvester, the contemporary of Constantine. They pronounced that pontiff to be the Man of Sin, the Son of Perdition ; declaring that the Churches in communion with the Bishop of Rome had then ceased to be the chaste spouse of Christ, but to have become the Harlot of the Apocalypse. This remarkable coincidence is a new proof, that the year 604 is the true commencement of the apostatic period of the 1260 years.

CHAPTER XV.

War in heaven between Michael the Archangel, and Satan the Great Red Dragon—The Dragon persecutes the Woman—Rise of Infidelity—The Third Woe—Establishment of Atheism.

THE second clause of the Vision under consideration, narrates the particulars of a war in heaven between Michael and His angels on the one part, and of the Dragon and his angels on the other part.

“And there was war in heaven. MICHAEL and His angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a voice in heaven saying, Now is come salvation and strength, and the kingdom of our God and the power of His Christ; for the accuser of *our brethren* is cast down, which accused them before our God day and night. And they over-

came him by the blood of the Lamb and by the word of their testimony ; and they loved not their lives unto the death ; therefore, rejoice ye heavens and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, ' for the Devil is come down unto you,' having great wrath ; because he knoweth that he hath but a short time."¹

In this vision, *heaven* means the Church general of the Western Roman empire, on which the Star Wormwood had fallen, and embittered and unspiritualised all its rivers and fountains ; and whose stars or bishops had been *drawn* by the agency of the great Red Dragon's tail or superstition, from the light of the Gospel truth to the paganised gentilism of the Papal apostacy. In the grandiloquent language of prophecy, the mortal combatants in this celestial war, are represented as angels ; but they are nevertheless mortal men, made of flesh and blood like ourselves. In proof of this, St. John himself calls them *our brethren*, and they are said to overcome the Dragon by the blood of the Lamb, and by the laying down of their own lives as the martyrs of Christ. It may be safely concluded that the combatants on both sides in the figurative heaven, or the literal Church general of the Western empire, are the priesthood of the Church of Rome on the one side, and on the other the priesthood of a pure Church opposed to the Roman apostacy ;² that is the protestant martyrs of Christ on the one side, and popish apostates on the other. In Scripture, the Bishops and Clergy are called the Angels or messengers

¹ Rev. xii. 7-13.

² Gate of Prophecy, ii. 259. Sac. Cal. iii. 81.

of the Churches ; and MICHAEL the Archangel is without any doubt, Christ Himself the Head and chief Bishop.

The combatants are the papal hierarchy who are the persecutors on the one part, and the protestant martyrs and confessors on the other part ; and " The abstract purport of the hieroglyphic is plainly this. Within the visible Church general of the Western empire, which Satan finds during that particular period, to be his most convenient stage for action, a struggle takes place, between an apostate priesthood on the one hand, and a faithful priesthood on the other hand. While it continues, the faithful are subjected for the truth's sake to much bitter persecution ; but through the blood of the Lamb, and by the word of their testimony, they *spiritually* conquer Satan ; and they also at length, partly by the diffusion of their principles, and partly by some change in the temper of the times, so far *literally* conquer, that Satan is constrained to relinquish the visible Western Church general as the field of warfare, and henceforth to carry on his attack from the *secular* Roman empire, as now affording him a more convenient and efficacious station for the purpose of annoyance."⁸

Up to the end of the seventeenth century Satan had found the apostate Church of Rome, a convenient engine for the persecution of the faithful Christians ; and for that purpose he employed her paganising priesthood, as his most fitting and willing instruments in waging war against the saints of God. From this cause originated all the

⁸ Sac. Cal. iii. 83.

satanical cruelties perpetrated in secret by the court of the Inquisition ; the burnings of living victims at the stake in incalculable numbers ; and all the horrors and bloody persecutions by which the middle ages were characterised. In every country throughout the Western Roman empire, the rage and cruelty of Satan, as carried into effect by his ministers the papal priesthood, and by the civil power under their instigation, were written in characters of fire and blood. But strength from the Holy Spirit was given to "*our brethren*" the protestant martyrs, in the face of these multiplied sorrows and in the presence of their satanical accuser ; as was witnessed to, by nearly a thousand English and Scottish martyrs, in the reign of Mary of bloody memory, and by upwards of a hundred and fifty thousand protestants that were massacred in cold blood in Ireland under the *Pope's orders*, in the reign of Charles the First ; besides the constant massacre since, of individual protestants in that unhappy country, by the instigation of the papal hierarchy up to the present day. These, like their Divine Master the King of martyrs, were conquerors through the blood of the Lamb, and by the word of their testimony ; because they loved not their lives unto death. "Such weapons," says Mr. Galloway, "proved mighty through God to the pulling down of the strongholds of sin and Satan. After a persevering controversy of wily oppression or infernal cruelty on the one hand, and of meek endurance and holy testimony and glorious martyrdom on the other, the great Dragon was cast out, that old serpent the Devil from the religious firmament of the

empire, to play his part on lower ground on earth, and in earth's affairs, to prosecute on lower ground and with altered means, his persecuting malevolence against the people of God."⁴

This constant state of persecution continued with unabated fury until the termination of the Second Woe; when the Reformation had securely taken root in northern Europe, and direct persecution became so unpopular, that it was no longer *visibly* practised. Although the two witnessing Churches still prophecy in sackcloth, or in a depressed and afflicted state; and the horrible cruelties of the Inquisition still continue to be practised in their secret dungeons; yet there are no longer any wholesale massacres to disgrace christianity and humanity. The papal church, from that time has ceased to be Satan's most convenient station for assaulting the saints; and he has accordingly cunningly altered his plan of attack. In the end of the seventeenth century the earthquake of the Revolution in England occurred, which finally threw down the tenth part of the Great City; the Two Witnesses were restored to political life; and the Turkish Woe passed away in 1697. The secretly faithful throughout the heavens, or the Church, who like the seven thousand who had not bent the knee to Baal, and the many reformed mansions of God's house, are called upon to *rejoice and give thanks* for so great a deliverance from the tyranny of Satan, exercised through the instrumentality of the Church of Rome.

The next clause of the prophecy narrates the history of the Dragon, and the Woman or the

⁴ Gate of Prophecy, ii. 275, 276.

faithful Church, from the time that the Dragon was cast down from heaven to the earth.

“And when the Dragon saw that he was cast upon the earth, he persecuted the woman which brought forth the Man-Child. And to the Woman were given two wings of the great Eagle, that she might fly into the wilderness into her place, where she is nourished for a Time, and Times and half a Time from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.”⁵

The enmity of Satan against the Church was not abated; neither were his resources exhausted when he was cast unto the earth; but he still persecuted the symbolical Woman, that is, the pure Church, though on a different plan and manner, and with different weapons. From the greater enlightenment of the times in the eighteenth century, and from the propagation of the protestant doctrines, Satan found that he could no longer persecute the Woman, on the score of what the papal church calls heresy. Therefore, he commenced an attack upon sincere religion from a point to which the natural result of the papal system had reduced all the Churches under the Roman Church's do-

⁵ Rev. xii. 13, 17.

minion. This same system of attack through the medium of INFIDELITY, commenced after the passing away of the Second or Turkish Woe; and it produced in less than a century the Third terrific Woe which was to "commence quickly," and the effect of which is not yet passed away. The scene of this THIRD WOE was destined to be the "Earth," or the Western Roman empire; and "the Sea," or the greatest kingdom of that earth, thrown into a state of anarchy and revolution. It will be readily anticipated that France is here alluded to, which was destined to be convulsed by revolution under the Third Woe. Now Satan vomits forth "water as a flood after the Woman;" or excites a conspiracy of irreligious and unbelieving men, by whose teaching he hopes to sweep away the whole body of sound and faithful believers; that is, to extirpate the Christian religion. But unexpectedly the earth or the Secular Roman empire, helped the Church by their abhorrence of such impiety, and the general rejection of the principles of infidelity as propagated by the French and German infidel philosophers. This flood of infidel principles was therefore "*swallowed up*" or absorbed, by the nations composing the Secular Roman empire, so as still to retain the faith of the Gospel.

Satan prosecuted the war in *heaven*, or the Church, against Michael, or Christ, under the colour of *heresy*; which war was terminated with the Second Woe, at the battle of Zenta, in the year 1697. But since that period, he has conducted his attack upon the Church on *infidel principles*; then it was the *war in heaven*; but now it is the *flood upon the earth*. During all the earlier and middle

part of the eighteenth century, there existed a diabolical conspiracy of infidels and atheists, on the Continent, having that wretched man Voltaire at its head and having for its object the total extirpation of the Christian religion.

Satan now came down to the earth in great wrath, "because he knoweth that he has but a short time." This long period of permitted evil to the Church, extended from the year 604 when the First Woe commenced, till the year 1697, when the Second Woe passed away; consequently, the "short time" in which he is permitted to vomit forth on the earth his diabolical flood of atheism, antichristianism and infidelity, will extend from the year 1697 till the year 1864, when the Third Woe will happily pass away at the end of the space of about 168 years. At the period of the French Revolution in the year 1789, which was the explosion of the THIRD WOE, "The Deluge of the ungodly, was rapidly mounting to its permitted height; and it threatened to carry away in wild indiscriminate confusion, every thing sacred and venerable, every thing salutary and dignified, every thing wise, every thing lovely, every thing that adorns this life, and every thing that fits us for a better life. The spirit of the great predicted antichrist who should be known by his denial of the Father and of the Son, was now palpably abroad in the world. Scarcely had the Seventh Angel begun to sound: and scarcely had the Third Woe commenced, when revolutionary France, in the infidel frenzy of democratic enthusiasm, violently established atheism and anarchy; held out the right hand of fellowship to the insurgents of every

nation ; massacred by thousands her own enslaved citizens ; proclaimed the Son of God to be an impostor ; swore to exterminate Christianity and royalty from the face of the earth, as she had blotted them both out of her own dominions ; and madly unsheathed the sword of war against every regularly established government."

"But what was the result of this furious and systematic attack upon the religion of the Gospel ?

"Agreeably to the prophecy, the earth helped the Woman [the Church] ; and like dry sand, swallowed up the flood which the Dragon cast out of his mouth. On the part of the whole Roman empire, a strong opposition was made to the anarchical and atheistical principles of the conspiracy. Many of its leading members perished in the storm which they themselves had excited ; and which they themselves had vainly hoped to direct. A full trial had been made of antichristian philosophy ; and it had been most tremendously proved to be little adapted for promoting the happiness of man. Its chief advocates sank into contempt and oblivion. They seemed, as it were for a season to have vanished from off the face of the globe. The hands of the mystical woman, particularly in our own favoured island, were conspicuously strengthened ; and the avowal of a resolution to exterminate Christianity, was either heard no more, or had ceased to be any longer formidable."

"And the Dragon was wroth with the woman ; and went to make war with the remnant of her

seed which keep the commandments of God, and which have the testimony of Jesus Christ."⁶

This shews that the malice of the Devil is inextinguishable; notwithstanding his defeat, he abated nothing of his rancorous malice, but still continued to prosecute his infidel system against Christ's faithful people who have the testimony of Jesus. He will not cease to carry on this war until the very end of the 1260 years, when he will be bound for a thousand years. This war seems to be proceeding at present under the combined forces of popery and infidelity, against the sincere gospel of Christ; and of bigotry, liberalism and democracy, against genuine civil and religious freedom.⁷

CHAPTER XVI.

A Wild Beast with Seven Heads and Ten Horns—Another Lamb-like Beast described—The Six Heads—Fall of the Sixth Head—Rise of the Seventh Head—Its slaughter by the Sword—And Revival.

HAVING shewn us that Satan, or the infernal Serpent, is the instigator of all the sins of the

⁶ Rev. xii 17.

⁷ Sac. Cal. iii. 87-93.

papacy, its idolatries and persecutions, its lying wonders and its delusions, the prophet next shews by what agency the saints of God, or the faithful "seven thousand" servants should be harassed and worn out. These two agents are described as a Wild Beast with seven heads and ten horns; and another Wild Beast with two horns like a lamb, which comes up out of the earth. Of the First Wild Beast that rose out of the sea of wars and commotions and revolutions, St. John gives the following account in the Little Open Book, which he corroborates by another account in the Larger Sealed Book. Mr. Galloway reads the words of St. John as applied to the Dragon, "and he stood," &c.; and Mr. Faber, that the prophet himself said, "I was stationed on the sand of the sea;" but I have followed the authorised version.

"And I stood upon the sand of the sea; and I saw a Beast rise up out of the sea, having seven heads and ten horns; and upon his horns were ten crowns, and upon his heads the names of blasphemy. And the Beast which I saw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the Dragon gave him his [own] power and seat, [or throne], and his great authority. And I saw one of his heads *as it were* wounded to death; and his deadly wound was healed; and all the world wondered after the Beast. And they worshipped the Dragon which gave power unto the Beast; and they worshipped the Beast [also] saying, 'Who is like unto the Beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blas-

phemies; and power was given unto him to continue forty and two months." Faber adds, "*to make war,*" and Galloway, "*authority was given unto him to act for forty and two months.*" "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven [i. e. the Church]. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another Beast coming up out of the earth; and he had two horns like a lamb, and he spake as a Dragon. And he exerciseth all the power of the First Beast before him; and he causeth the earth and them which dwell therein, to worship the First Beast whose deadly wound was healed. And he doth great wonders; so that he maketh the fire to come down from heaven on the earth in the sight of men. And he deceiveth them that dwell on the earth by the means of those miracles, which he had power [given to him] to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the Beast which had a wound by a sword and did live. And he had power to give life unto the image of the Beast, that the image of the Beast

should both speak, and cause that so many as would not worship the image of the Beast, should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the Beast or the number of his name. Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a Man; and his number [or whose number] is six hundred three score and six."¹

As a continuation of the above history, the seventeenth chapter of the Revelation must follow in order to complete the vision of the W—, or of the Midianitish Woman.

“And there came one of the seven Angels which had the seven Vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great Whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness. And I saw a WOMAN sit upon a scarlet coloured Beast, full of names of blasphemy, having seven heads and ten horns. And the Woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls; having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her head was written MYSTERY, BABYLON THE GREAT, THE MOTHER OF

¹ Rev. xiii. 1-18.

HARLOTS AND ABOMINATIONS OF THE EARTH.

“And I saw the Woman drunken with the blood of the saints and with the blood of the martyrs of Jesus ; and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the Woman and of the Beast that carrieth her, which hath the seven heads and ten horns. The Beast which thou sawest was, and is not, and [but] shall ascend out of the bottomless pit, and [shall] go into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is.

“And here is the mind that hath wisdom. The seven heads are seven mountains, on which the Woman sitteth. And there are seven kings ; five [of whom] are fallen and one is, and the other is not yet come ; and when he cometh, he must continue [but] a short space. And the Beast that was and [yet] is not, even he is the eighth, and is of the seven and goeth into perdition.

“And the ten Horns which thou sawest are ten Kings which have received no kingdom as yet ; but they receive power as kings one hour [in alliance] with the Beast. These have one mind ; and [they] shall give their power and strength unto the Beast. These shall make war with the Lamb, but the Lamb shall overcome them ; for He is Lord of lords, and King of kings ; and they that are with Him, are called and chosen and faithful.

"And he saith unto me, the waters which thou sawest where the Whore sitteth, are peoples and multitudes, and nations and tongues. And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the Beast, until the word of God shall be fulfilled. And the Woman which thou sawest is that great city which reigneth over the kings of the earth."^a

Here are two Beasts ; the one is secular, with Seven crowned Heads and Ten Horns ; the second is an ecclesiastical lamb-like Beast in pretension, having Two Horns ; but having also the voice of the infernal Dragon. The first Beast is the Roman empire in its greatest geographical extent, and in its entire chronological duration ; and the second Wild Beast is the Pope and his entire hierarchy. The scarlet-clad Woman that rides the Wild Beast, that is drunken with the blood of the saints, and that reigneth over the kings of the earth, or the Ten regal Horns, is papal Rome, both as a City and as a Church. The Seven Heads signify the seven hills on which the City of Rome is built ; and they also denote the seven forms of supreme government which has subsisted in Rome from its foundation by Romulus, till the present time ; and which have successively ruled the whole body of the Roman Wild Beast.

The Seven Headed and Ten Horned Beast of St. John, is the same as the Fourth and the Ten

^a Rev. xvii. 2-18.

Horned Beast of Daniel ; and both these prophets designate the secular Roman empire by this bestial hieroglyphic. Daniel does not describe this Beast any otherwise than that he was dreadful, strong and terrible, and different from all other beasts that had appeared before him. But St. John informs us that this same Wild Beast, had not only the Ten Horns mentioned by Daniel, but that he had also Seven Heads ; that his shape was a compound of the Babylonian Lion, the Medo-Persian Bear, and the Macedonian Leopard, thereby indicating, that this terrible beast comprehended the dominions of all the three preceding empires ; and that he was governed by that seven hilled great City which, in the Apostle's time, reigned over all the kings or kingdoms of the earth, or the entire Roman empire. "The Seven Headed and Ten Horned Beast, then, of the Apocalypse, like Daniel's metallic figure, when viewed geographically, is the Roman empire in its greatest extent ; but as the West is the special subject of the Little Open Book, this Wild Beast must be viewed throughout the present vision, only as exerting himself in the West, or in the region occupied by his Ten Horns. Nor is the first Wild Beast of the Apocalypse the Roman empire only in its greatest extent, when considered *geographically* ; he also represents the same empire from its first rise to its final dissolution, when viewed *chronologically*."²

The prophet Daniel beheld in his vision all the four symbolical Wild Beasts in succession ; and his last terrible Wild Beast came up out of the

² Sac. Cal. iii. 97, 98.

sea, or from the midst of nations agitated by wars and revolutions; so St. John also beheld that which answered to the *same* Wild Beast, the Seven Headed and Ten Horned Beast of his vision, rising up also from the same allegorical sea of wars, bloodshed and revolutions, or earthquakes.⁴ The same origin is ascribed to Daniel's and to St. John's Wild Beasts; for they are both declared to have arisen from the waters of the troubled and stormy sea, under Romulus, the founder of the seven-hilled City; and the symbol which is employed, represents the Roman empire from its commencement till its conclusion, but chiefly in its Western division, and during the latter 1260 years. Both Daniel and St. John, in their respective visions, beheld the Roman empire rising *retrospectively*; the former prophet saw his vision in the year 555 before Christ; but Rome was founded about the year before Christ 753, or 198 years farther from the Christian era.

The Seven Heads, or governors, were not contemporaneous but successive; for in the time when St. John saw his vision, *five* of the Seven Heads had absolutely fallen, one of them was then in existence; but the other; or the seventh, was not yet come. The Apostle says, that in his time *ONE* is, which, according to history, was the emperorship of Rome, or the imperial government; but five heads had previously *fallen*, or had become extinct. These five extinct heads, or imperial governors, were, 1. Consuls; 2, Dictators; 3, Decemvirs; 4, Military Tribunes; and 5, Triumvirs. The Head which existed in the time of St. John, was the

⁴ Dan. vii. 2, 8. Rev. xiii. 1.

original natural head, the kingship, which after a state of dormancy of several centuries, was again restored in the Emperorship; for these are only two different names for the same office; because the then existing emperorship, was the first kingship or Head of the Beast, awakened from a long political sleep, of nearly five centuries, to the full vigour of renewed action.

When Augustulus was deposed by Odoacer, the sixth Head did not thereby fall; for it still existed under the Eastern Head, when there remained but one Emperor of the Romans; but when Charlemagne was crowned Emperor of the Romans, A.D. 800, there were again two Emperors, which remained until the Turks took Constantinople, A.D. 1453, when they extinguished the Eastern Emperorship. Since that era, the imperial dignity has existed under the Emperor or King of the Romans, as the recognized head in the West of the empire, together with the Ten Horns into which the empire was broken up. From the days of Augustus Cæsar till the year 1806, the Roman Beast has existed under his *first*, or sixth, Head, which arose in the person of Romulus. But after a long reign of eighteen centuries after its revival by Augustus Cæsar, the FIRST HEAD became extinct, or *fell*, in the year 1806, on its solemn *abdication* by Francis of Austria, with all its dependant claims and authority, when all the six Heads became not only dormant, but *absolutely dead*.

These Heads, be it observed, are all *secular* governments, and must be followed by another Head of the same, or secular species; accordingly the *seventh* came into existence in the year 1804;

and was therefore ready to take the place of the sixth Head, immediately on its fall in 1806. The characteristics of the succeeding seventh Head, are brevity of existence; violent slaughter by the sword; and the sovereignty of the City of Rome; to correspond with the seven mountains on which Rome was founded, each Head to each mountain. According to Alison, the last Emperor of the Romans abdicated the throne of the Cæsars in the year 1806; when he expressed himself in his act of abdication,—“Considering the bonds which unite us to the empire, dissolved by the Confederation of the Rhine, *we RENOUNCE the imperial crown*; and by these presents, we absolve the Electors, Princes and States, Members of the supreme Tribunal, and other Magistrates, from the duties which unite them to us *AS THEIR LEGAL CHIEF.*”

Thus naturally *fell* the long-lived Sixth Head of the Roman Beast, which was the Head that was in existence in the time of St. John. To prevent the absolute death of the Beast, the seventh Head, in the person of the late Napoleon Buonaparte, was ready intrusively to assume his place. Two years previously, in the year 1804, a *new* polity started up by the assumption in France of the imperial dignity, under the title of the Emperor of the French and the King of Rome. He was then in possession of Rome, and soon afterwards annexed it and Italy to his imperial dominions. Six of his predecessors had *fallen*, or simply had become extinct; but after a brief and turbulent reign of eleven years, this seventh Head was to *be SLAIN by the sword of military violence.* Napoleon I. commenced his short-lived headship

in the year 1806 ; in 1814 he was severely, but not mortally wounded by the allies ; but, recovering his strength again, he was finally politically slain by the sword of Protestant England, at the glorious battle of Waterloo, in the year 1815. Thus having lived the comparatively short period of only eleven years."⁵

From Romulus, in the year A.C. 752, down to Francis, Emperor of Germany, in the year after Christ 1806, when the Roman Kingship or Emperorship was finally extinguished, the Roman Wild Beast had never been without a living Head, and he himself had never ceased to live. But the case was entirely altered when the hostile sword of England, under the greatest general of the age, inflicted a mortal wound upon the short-lived Seventh Head, at the decisive battle of Waterloo, in the year 1815. For the first time during the lapse of twenty-five centuries, *all the heads of the Wild Beast* now lay dead together ; and *no new one* then sprang up to take the place of the Seventh one. After his defeat at Waterloo, Napoleon was no longer saluted Emperor, but as General Buonaparte ; whereas, during the time of his mock royalty at Elba, he was as much the Seventh Head of the Beast, as when he enjoyed the plenitude of his power in Paris, before his misfortunes began.

We have now reached that period, when the interpreting angel informed St. John, that the Beast "is not ;"⁶ or of the non-political existence of the Roman Empire. But the angel names a third

⁵ The Revival of the French Emperorship, p. 30-38.—Sac Cal. iii. 107-127.

⁶ Rev. xiii. 11.

period, when the Roman Empire, or the Wild Beast shall re-exist; "And the Beast that *was* and *is not*, even he is the eighth, and is of the Seven, and goeth into perdition." He *was*, or he existed, from his foundation under Romulus, in the year A.C. 753, till the battle of Waterloo, in the summer of 1815 after Christ, when he was completely annihilated. But he *is*, or *shall be*; for although One of His Heads received a deadly wound with a sword; yet "*HE DID LIVE*," or that *same* Head was destined to have his deadly wound healed, and to recover the throne of the Beast, not by conquest, but on the true principle of hereditary succession. Although he is an eighth; yet in reality he is only the Seventh Head revived. Accordingly, the nephew of the late Emperor Napoleon I. submitted his claims to the imperial throne, to the choice of the French people, on the first day of December 1852; and he was recognized, or elected, as the legitimate *heir* to it, by 7,864,189 Frenchmen. He immediately assumed the purple, and was saluted Emperor of the French as Napoleon III.; and on October the 8th of next year, he uttered his famous but fallacious saying at Bourdeaux—*THE EMPIRE IS PEACE*.

"Thus the Emperors of the French, originally established in the year 1804; mortally wounded by the sword in 1815; and revived in the year 1852, has appropriated to itself, *ALL* the predicted characteristics, *SAVE THE STILL FUTURE LAST ONE*, by which the Seventh Roman Head, whenever it should appear, *might be certainly recognized*.

1. "That predicted Seventh Head had *not yet*

come in the time of St. John. 2. It was to occupy the place of the Head which then existed, namely the Basileis or Emperors of the Romans. 3. In its quality of being a Roman Head, it was during some part of its existence to have the sovereignty and possession of Rome; for the type being double, representing at once both the seven mountains of Rome, and the seven polities which should govern the empire, no polity can be a Roman Head unless it fulfils the condition required by the double type. 4. It was to continue only a short space of time. 5. It was to be mortally wounded by the sword of military violence; a death thus broadly contradistinguished from only the fall of all the other Heads. 6. It was to experience an extraordinary revival; so that it should appear as an EIGHTH Polity, though really no more than the SEVENTH restored to political life by the healing of its deadly wound. 7. It was to emerge, while its deadly wound was in the course of being healed, out of the figurative oceanic abyss of turbulence and revolutionary furor, along with the politically defunct empire, of which it was the Seventh and last Head. It was to revive previous to the expiration of the 1260 years; for otherwise, it could not act its predicted part, after that term should have expired. But there is abundant reason to pronounce that the 1260 years will expire in the year 1864. Therefore, in addition to other signs of the times, we had, as we approached the year 1864, the chronological warning, that we could not be far removed from the predicted revival."⁸

⁸ The Revival of the French Emperors, published by Bosworth, 1850, pp. 55-58.

"All these eight particulars, marked down as characterising the Seventh Head, have now [1853, but still more decidedly in 1860], been minutely fulfilled in the EMPERORSHIP OF THE FRENCH. They prove, therefore, with a force of demonstration little short of mathematical, that the EMPERORSHIP OF THE FRENCH is the predicted Head of the symbol, or the predicted Seventh form of Roman Polity."

After having sunk, as an empire, into a state of non-existence, on the violent political death of the Seventh Head, the first Napoleon; we have seen that he has ascended out of the abyss, or sea of the late revolutions and troubles of the period, when he lay politically dead, after the defeat of Waterloo. Although in number of the Heads, he is an eighth; yet in reality he is only one of the Seven; because he is of the same race, family, or dynasty, as the Seventh Head, Napoleon I.; and he is his natural and legitimate heir. The prophecy was distinct; and its fulfilment has been conspicuously fulfilled in the person of Napoleon III., in our own days, so very recently, that there can be no mistake about it; for the prophet has said that it was the same Head, namely, the Seventh, that was wounded to death, that was to be healed and restored. Nevertheless, the revived Head of the Beast, after prospering and being irresistible, is destined to go into perdition; "and the Beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image.

These *both* were cast alive into a lake of fire burning with brimstone."⁹

The Ten Horns described by St. John are the same as had been foretold by Daniel; and they are the ten kingdoms into which the Beast, or the Western Roman empire, was partitioned by the Northern invaders. St. John said they should receive their power *in one hour*, that is, at the same time, *conjointly* with the Beast, whom they were not permitted to annihilate, as the Turks were commissioned to take the dominion from the Eastern empire; but both the Sixth and the Seventh Heads were to obtain precedency of dignity over the kings and feudatories of the empire. These Ten Horns, or kingdoms, gave their strength to the Harlot, that rode on the Beast; but in the course of time they were to make her desolate and naked, to eat her flesh, and to burn her with fire.

THE HARLOT is the apostate papal Church, under its spiritual head the False Prophet, or the Pope and his hierarchy; and the Ten Horns give him their strength by acknowledging and submitting to his supremacy; by executing his murderous cruelties upon the faithful Christians, whom he denominates heretics; and by upholding all his idolatrous principles. This state of things continued from the year 604, till the Reformation in 1517, when a change came over the sentiments of some of the Horns which then began to "*hate the Whore*;" made her desolate by renouncing her communion; and *devoured* her flesh, by seizing upon her monastic and other endowments; the spirit

⁹ Rev. xix. 20.

of infidelity also, produced her complete destruction and spoliation, by the French revolutionists ; and even in our own day, we have witnessed the destruction of conventual property in Spain and Sardinia. The lands of the Church in France have been confiscated for the benefit of the State ; the German ecclesiastical Electorates, and the Prince bishoprics, have been secularised ; we have already seen the Bologna and what are called the States of the Church, removed from the papal jurisdiction ; and throughout all papal countries on the Continent, there appears a strong inclination on both princes and peoples, to throw off the papal yoke. This year, both the Emperor Napoleon III. and the King of Sardinia, openly laughed at the excommunication fulminated against them and their subjects by the Pope, Pius IX.

CHAPTER XVII.

The number of the Beast—Apostacy—Mohammedism—Blasphemy—666—Lamb with Two Horns—Pontifex Maximus—Image for the Beast—Image worship—Buying and selling—The Harlot.

WE must now take up our parable at Rev. xiii. 11. After St John had seen the Seven Headed and

Ten Horned secular Beast rise out of the stormy sea, or from the wars, commotions, and revolutions of the world; he beheld another, or an ecclesiastical Beast, coming up out of the earth; who had Two Horns like a lamb; but he spake as a dragon.

A lamb is the symbol of Christ; therefore this lamb-like Beast must be a Christian dignitary, who outwardly bore the semblance of Christianity; but who was actuated by the Dragon that represents the Devil and Satan, with all his malice, cruelty, lying spirit, and thirst of blood. This is the Great Star, called by St. John WORMWOOD; which embittered the Christian doctrines, and caused many men to die spiritually from drinking of the life-giving rivers and fountains which had thus been embittered by the wormwood of false doctrine. In other words, this lamb-like incarnation of cruelty and false doctrine, is the whole line of the Popes and their successive hierarchy conjoined, who exercise or direct all the secular power of the first or secular Beast, for the oppression and spoliation of the people; whilst they pretend in hypocrisy to the most Christian meekness, and to do acts of cruelty and oppression entirely for the good service and love of God.

The first, or secular Beast receives a mysterious name, which it has pleased God to veil under the enigma of the figures 666; to count the number of which, the Apostle says, requires understanding and wisdom; but at the same time he gives us five marks, or notes, to guide and assist us to ascertain this mysterious name. Till the present age, this wisdom has been withheld by the Spirit

of Grace; but it was given to Archdeacon Wrangham, who is universally admitted to have first suggested the Greek name Apostatēs, or *the Apostate*, as the name which the Spirit of Wisdom had veiled under the figures 666.

There could not be a more correct appellation for the man whom St. Paul calls the Man of Sin, the False Prophet, and the Son of Perdition, and whom Daniel calls the Lawless Man, than **THE APOSTATE**; because he is the chief and the leader of all the inferior apostates, or the head of the Apostatic Church of Rome. Ever since the fall of Adam, which was an apostacy, the whole world, even the patriarchal and Jewish Churches, have had a strong tendency to apostatize from the true faith and the service of God. The antediluvians under Cain apostatized, and left only the family of Noah in the obdience of the faith. Again, Noah's descendants apostatized, and were dispersed at Babel through the whole earth, leaving only faithful Abraham to carry down the true Church in his family; and to be a pattern for us, his spiritual descendants, to walk in his footsteps. In the fulness of time God the Son became incarnate, made of a woman, suffered for our salvation, and made atonement to God the Father for the sins of all men, from the first man to the last.

In avowed and blasphemous opposition to Him started up from the bottomless pit of sin and superstition, the impostor Mahomet, who pretended that he was superior to our Lord Jesus Christ; boldly denied His Godhead; impiously renounced His atonement; and superseded His blessed Word by the Koran. So great is the tendency to apos-

tatize from the true faith, in the hearts of men, that that most extensive apostacy has continued from the year 609, when it was first promulgated by Mahomet, to the present day; it has extended over the greater proportion of the globe, and amongst greater numbers than those who have been redeemed by the blood of God.

But a lower depth of iniquity still remained to be explored in the Roman empire than Mohammedism, eminently antichristian though it be. "Every spirit that confesseth *not* that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist whereof ye have heard [by St. Paul's Epistles¹], that it should come; and even now already is it come."² This is St. John's warning to the Church; and we who are now alive have seen, and "our fathers also have told us," how atheism was established in France; that it being the very first vial of God's wrath, overspread the whole Roman Church, and even affected in a small degree our own highly favoured, *measured* and *sealed* Church and nation, which has hitherto wholly escaped all the vials of God's wrath; and whose preservation is as necessary to the truth, as it is essential to the verification of His judgments.

The name of BLASPHEMY was impressed upon each of the Seven Heads of the Roman Beast; which is an indication that the religious principles and practices of the Roman empire, under all its successive seven polities, both had been, and would be to the end, BLASPHEMOUS. But this species of blasphemy would not be an open

¹ 1 Tim. iv. 1-6. 2 Tim. iii. 1-17. 2 Thess. ii. 1-17.

² 1 John iv. 1-4.

profaneness, and an outrageous defiance of the Supreme Being; but *the apostacy* from, or the rejection of, divine revelation. Paganism was an apostacy from the patriarchal established Church; the Jewish Church frequently apostatized by adding the worship of false deities to the service of the true God; Mohammedism is an apostacy from the Christian faith, to a pretended revelation which supersedes the Messiah and sets up an impostor; Christian demonolatry or popery, is an apostacy from the pure religion of the Gospel, to "another gospel" that is not another, but which has drawn down the curse of God upon it.^a It is an apostacy consisting of, not the nominal rejection of the One Mediator, the Man Christ Jesus, but the adding to, and superseding of His mediatorial office by the substitution of the ever Blessed Virgin, His Mother after the flesh; by the papal Church declaring, that their whole hope and confidence is in her; and by a revived Gentile paganism, in the worship of saints, dead men and women, and even of material things, such as the wood of the Cross, the image of Christ on it, and the images of their tutelary saints. The infidelity of the present day, is an apostacy from all revealed religion to an open and undisguised contempt of the Word of God; to an insulting rejection of God the Son; and to a proud disallowance of His appointed method of reconciliation.

We have seen in our own days this last and worst form of apostacy which provoked God to destroy the old world by the Deluge, both widely diffused and actually embodied within the territories of the Roman empire. Although *pagan*

^a Gal. i. 8, 9.

idolatry be now extinct within those limits; yet Christian demonolatry, or popery and Moham-medism, which are two Christian *apostacies*, still continue to subsist. "Well then, and justly," says Mr. Faber, is the one *generic* name of BLASPHEMY OR APOSTACY branded upon *all* the heads of the great Roman hieroglyphic; because, from first to last, whether subsisting under the imperial kingship, or under the Consulate, or under the military Tribunate, or under the Triumvirate, or under the short lived Fransic Emperorship;" and we may now add, the *revived* Fransic Emperorship; "the empire at this time, or at that time, wholly or partially, in this region or in that region, according to this form or according to that form, has never ceased to be characterised by the Bestial mark of what Irenæus calls RECAPITULATED APOSTACY."⁴

According to the express determination of the Apostle, that name which he saw conspicuously branded upon all the Seven Heads of the Roman Wild Beast or empire, was the name of BLASPHEMY OR APOSTACY, as expressive of the religious character of the Roman empire, under all its *seven* polities, from the time of Romulus till the empire, falsely called of peace, under Louis Napoleon Buonaparte. St John has not given the precise name of the Beast; but he has given us five notes or signs, by which we may *calculate* the number of his name. St. Paul applies the Greek word *Apostatès* to the whole of the papal system; and this unhappy name was that which St. John saw branded on each of the Seven Heads of the Roman Wild Beast or empire.

⁴ Sac. Cal. iii. 187-149.

The following are St John's five notes, by which he that runs may read the name of the Wild Beast:—"It is, 1. The name of Blasphemy or Apostacy. 2. A name which is descriptive of the Wild Beast's religious character; which under the penalty of an interdict from buying and selling, he has sought, by force and violence, to impose on all his subjects. 3. It is the name of an eminently conspicuous man who is announced in prophecy as being the head or chief of this apostacy. 4. It is a name which comprehends, when rightly calculated, the precise number 666. 5. But the name comprehends that fatal number, *only* when it is calculated with what the Apostle calls *wisdom* or *understanding*.⁵

In St John's time, the modern abbreviation of *sigma* and *tau*, s and t into one letter was unknown; hence, when spelt in the unabbreviated, or usual form, he himself was unable to *calculate* the number of the name; because the full word *apostates* contains the number 1160; but when spelt with the abbreviated letters, s and t, it brings out the exact sum, as under:—

$$\begin{array}{rcl}
 \alpha & = & 1 \\
 \pi & = & 80 \\
 o & = & 70 \\
 \tau & = & 6 \\
 a & = & 1 \\
 r & = & 300 \\
 \eta & = & 8 \\
 s & = & 200 = 666^7
 \end{array}$$

⁵ Sac. Cal. iii. 167-172. Gate of Prophecy, ii. 354, 355.

With the sole exception of the word *Apostatés*, there is no other word with which these five notes will agree. "Hence I argue," says Faber, "that since no other name hitherto discovered fulfils the requisition of our quintuple test; and since the name APOSTATES most minutely *does* fulfil it; every other name must be rejected as unsatisfactory, while the Name Apostatés must be received as being indeed that NAME of BLASPHEMY, which St. John beheld inscribed on all the Seven Heads of the great bestial Roman hieroglyphic."

The enigma lies in the contracted letters *s* and *t* forming, in a period subsequent to the time of St. John, the common mode of writing in the Greek language; but which was incapable of solution to the Apostle, because it was then unknown. By no art could he bring out the number by the ordinary spelling; but as he was told that it did contain that fatal number of 666, therefore he believed, and left its discovery to the wisdom or understanding which should be given to the Church at a future period. Accordingly, this wisdom or understanding from above, was first vouchsafed to archdeacon Wrangham, who, justly assuming that "blasphemy" is a term employed to denote apostacy, he was led to compute the arithmetical value of the word *apostates*, and he found it to be exactly 666. The word has since been adopted by subsequent commentators.⁶

St. John now describes the spiritual power which instigates the Ten Horned or Secular Beast to persecute the saints or faithful people of God, during the permitted space of 1260 years, under

⁶ Sac. Cal. 167, 168, note. Gate of Prophecy, ii. 355.

the hieroglyphic of a Lamb with Two Horns, which he afterwards identifies with a drunken idolatrous harlot riding on the Secular Beast. He says :—

“ And I beheld another Beast coming out of the earth, he had Two HORNS like a LAMB, and he spake as a DRAGON. And he exerciseth all the power of the First Beast before him ; and causeth the earth and them which dwell therein, to worship the First Beast whose deadly wound was healed. And he doeth great wonders ; so that he maketh fire come down from heaven on the earth in the sight of men ; and deceiveth them that dwell on the earth, by the means of those miracles which he hath power to do in the sight of the Beast ; saying to them that dwell on the earth, that they should make an image to the Beast which had the wound by the sword, and did live. And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads. And no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.”⁷

St. John introduces us to two contemporary idolatrous and persecuting empires ; a secular one with Ten Horns or kingdoms, and the other an ecclesiastical empire with two lamb-like Horns denoting its ecclesiastical character. These two contemporary empires are linked together in the

⁷ Rev. xiii. 11-17.

most harmonious and intimate friendship ; but they are both engaged in the cruel persecution of the faithful servants of God. The same influence and the same actions, during the same period of time, are ascribed by Daniel to his eleventh Little Horn, that St. John attributes to his Two Horned Beast ; therefore the two ecclesiastical powers are identical : namely, that Horn that should be " diverse from the first, and he shall subdue three kings ; and he shall speak great words against the most High, and shall wear out the saints of the most High ; and think to change times and laws ; and they shall be given into his hand until a Time and Times and the dividing of a Time."⁸

As Daniel's Ten Horned Beast unquestionably is the symbol of the Secular Roman empire ; so the Two Horned Beast of the Apocalypse alike symbolizes the spiritual empire of the Roman Bishop, Pontifex Maximus, Pope or Pontiff at the head of his hierarchy ; in which capacity he is the False Prophet. Thus it was predicted that the Two Horned Beast "should arrogate to itself the supremacy in all religious matters ; which should co-exist upon the most friendly terms with the Ten Horned Secular Roman empire, instigating the temporal princes of that empire to persecute with fire and sword, during the space of 42 prophetic months or 1260 natural years, all such as should dare to dispute its usurped domination ; and which in short, should solve the symbolical problem of *two* allied contemporary Beasts ; by exhibiting to the world the singular spectacle of a complete empire within an empire.

⁸ Dan. vii. 24-26.

The impartial voice of history without hesitation will declare, that the ecclesiastical empire, of which the Pope is the allowed head, can alone answer to the prophetic description of such a power."⁹

A learned author whom we have repeatedly cited, considers that the Two Horns of this lamb-like Beast are "the power to bind, and the power to loose, or, in other words, what is commonly enough expressed as St. PETER'S KEYS, to open and to shut."¹⁰ It cannot be the power of the keys; for that power is not confined to the Pope, but is common to the whole clergy of the whole Church; and they daily exercise it in their administration or in their refusal to administer the Sacraments. In the language of symbols, Horns signify kingdoms; therefore the Two Horns of the lamb-like Beast must be two kingdoms under the Pope's immediate control; "On such principles, I incline to think that the Two Horns of the Second Beast, through the medium of which he pushes at his enemies and exerts his own appalling strength, are those two collective ecclesiastical bodies which the Roman Church denominates, *the Regular Clergy and the Secular Clergy*."¹¹ That is the monastic clergy under their Chiefs, Abbots, Priors &c.; and the Parochial Clergy under their Bishops and Archbishops. The ecclesiastical empire represented by the Lamb-like Beast or the Pope, claims to be the true prophet the minister of the Lamb of God; and he assumes all the meekness and humility becoming in such a minister; yet his draconic voice and bloodthirsty cruelty shew

⁹ Sac. Cal. iii. 174-177.

¹⁰ Gate of Prophecy, iii. 325.

¹¹ Sac. Cal. iii. 197.

him clearly to be the False Prophet, the Man of Sin, and the Son of Perdition predicted by Daniel, St. Paul and St. John.

"As a Lamb is the Apocalyptic symbol of Christ ; so a Dragon is the Apocalyptic symbol of Satan. We are informed, therefore, that the ecclesiastical empire, represented by the second Beast, should wear the external aspect indeed, of a Christian Church ; but that the tone and spirit of its doctrines and its edicts should be *the very tone and spirit of the INFERNAL SERPENT HIMSELF*. With this description, continues the same writer, the whole conduct of the Roman Church has perfectly agreed. She has inculcated and enforced idolatry by fire and sword ; she has anathematised, and persecuted to death the faithful servants of Christ ; she has esteemed every lie and every imposture which advanced her authority, a laudable and even a pious fraud ; she has taught that no faith is to be kept with heretics ; she has pronounced that an oath, which contravenes ecclesiastical utility, (the nature of which utility in any particular instance, being left to her own discretionary explanation), is not binding on the conscience ; and she has sanctioned rebellion and murder, by publicly and authoritatively maintaining, that kings excommunicated by the Pope, may be lawfully deposed and murdered by their subjects."¹²

The spiritual office of *Pontifex Maximus* in pagan Rome, had always been attached to the chief member of the Government and latterly to the emperors ; but after the conversion of Constantine, the emperors laid aside the office of Pontifex Max-

¹² Sac. Cal. ii. 181.

imus, and it was immediately assumed by the Popes. By this means the Pope acquired the supremacy which the ancient Pontifex enjoyed; and which he wielded over the Ten Horns of his contemporary the Secular Beast. He causes fire to come down from heaven which is here a symbol of the Church; "the earth" throughout the Revelation, symbolizes the territory of the Roman empire; and fire and lightning represents penal wrath. From first to last the popes, even Pius the Ninth have hurled their excommunications against princes and peoples, who have disobeyed their Dragon-like commands; even we ourselves in merry England, having been annually cursed and excommunicated by the Pope ever since the Reformation.

St. John says, the Lamb-like Beast made an image for the Ten Horned Beast; which means that his influence was so great in the papal church, that he introduced and established image worship throughout the Beast's dominions. A papist always indignantly denies that his church practises image worship; but nevertheless it is notorious; and James Naclantus Bishop of Clugium, as cited by Mr. Faber, has published with unblushing effrontery and without any contradiction from the authorities of that church; "*That the faithful in the Church [of Rome] worship BEFORE an image (as some over squeamish persons are wont to speak); but that without the least scruple, they ADORE THE VERY IMAGE ITSELF; paying it the SAME WORSHIP as they pay to its principal. So that, if they worship the prototype with divine honours, they also worship the image WITH DIVINE HONOURS.*"

The Draconic Lamb appeared to the deluded people to give life to their images ; but in truth they were only moved by *springs* and machinery, which were worked internally by concealed operators ; these juggling tricks were the boast of an impious and profligate priesthood ; but at the Reformation, the machinery of the images in England were exposed to the scorn of the people. These images were set up in Christian churches, and were made by mechanism to wink their eyes, to sweat blood, and to perform some of the actions of animal life. Death was the certain reward of those who refused to bow down before and to worship those idol-gods of popery ; and as many human victims, especially among the Waldenses, have been immolated, as among the demon gods of the pagans. One of the crimes for which the Waldensian alleged heretics were condemned by the papal Church, was their invariable refusal to worship dead saints and their images.

We have already shewn that Apostatès or the Apostate, is that name of blasphemy ; which is branded on the Horns of the First Beast as the secular patron and upholder of the ecclesiastical apostacy. Hence the ecclesiastical or Two Horned Beast compelled all his subjects to apostatize to that gentilising worship of images and saints which was the characteristic of the 1260 years. The name *Apostatès* is impressed alike on the temporal and upon the ecclesiastical Beasts ; but especially on the False Prophet, or Man of Sin at the head of his paganising clergy both Secular and Regular, and upon every individual papist in their communion.

The especial penalty, under which, the Lamb-like Beast compelled every person to receive the name of blasphemy or apostacy, is an interdict from *buying or selling*. In this particular the Christian False Prophet has revived an edict of the Pagan Roman Pontifex, under Dioclesian against the primitive Christians. Agreeably to the testimony of the primitive Church no Christian was allowed either to buy or to sell, until he had first offered incense to the pagan idols. "The papal transcript," says Faber, "of that edict is truly remarkable; both as shewing how perfectly the modern Gentiles of the Outer Court, have caught the very spirit of the ancient Gentiles their predecessors, and as exhibiting the wonderful accuracy, with which the prediction now before us has been accomplished." "If any dissent from the stated and authorised forms of the Latin Church, they are condemned and excommunicated *as heretics*; in consequence of which, *they are no longer suffered to buy or to sell; they are interdicted from traffic and commerce, and from all the benefits of civil society.*" In the synod of Tours in France, Pope Alexander III. decreed under the pain of anathema; "that no man should presume to receive or assist" any of the Waldenses; "no, not so much as to hold any communion with them in *buying or selling*; that being deprived of the comforts of humanity, they may be compelled to repent of the error of their ways." This fact we see confirmed among our Irish fellow subjects. The papal priests in that country, carry out this established edict, with as much rigour and cruel barbarity as the laws of a Protestant government will allow. In fact, in al-

most every particular "popery is throughout a complete *plagiarism* from ancient paganism."¹⁵

On returning to the larger Sealed Book, St. John gives a compound united symbol of the secular and ecclesiastical empires, as they were leagued together throughout the whole period of the 1260 years. The Secular Wild Beast is again so closely in league with the mystic Harlot, that she rides on the necks of the Ten Kings or Horns. The purport of this symbol is the same as the symbol of the Two Horned Draconic Lamb; for both the Harlot and the Two Horned Lamb, alike, typify the spiritual empire of the papacy. In scripture language, a Harlot signifies an apostate and persecuting church. In the former symbol of the Lamb the sovereign Pontiff, at the head of his hierarchy, is described as the coadjutor and instigator of the Secular Beast; in this symbol, the Roman Church is represented as a drunken prostitute, riding triumphantly on the necks of kings, and claiming a superior authority over her secular colleague. This Harlot is declared to be that Great City which had the sovereignty over the kings of the earth; and all commentators both popish and protestant, without exceptions, are unanimous in pronouncing that this Harlot, drunken with the blood of the faithful, can only be Christian Rome as ecclesiastically presiding over the Roman empire.

The Harlot is described as a teacher of idolatry and as tempting her allies, the ten gothic kingdoms, to participate in her spiritual fornication.

¹⁵ Bishop Newton's *Diss. on the Prophecies*, v. iii, Diss. xxv. *Gate of Prophecy*, iii. *Sac. Cal.* iii. 170, 193.

She excites the exceeding great wonder of St. John, when he beheld her drunken with the blood of faithful Christians in general, and of the Two faithful Witnesses of Christ in particular. Pagan persecution would have elicited no surprise in the prophet; but it was an object of legitimate astonishment and wonder, to behold a professedly christian church authorising all the barbarities and cruelties, of which he appears to have had a scenical vision; and of which, history informs us that the Church of Rome has been systematically guilty.

This drunken Harlot, or the apostate Church of Rome, sits upon many waters, which the angel explained to mean peoples and multitudes, and nations and tongues. This, therefore, means that papal Rome presides spiritually, over the several nations into which the Western Roman empire was divided; and they have been seduced by the Roman Harlot, into an idolatrous apostacy from sound religion, through the arts and blandishments of the papal church. St. John saw the words, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH," imprinted on the forehead of this blood drunken prostitute. Respecting this abominable harlot, Mr. Galloway justly says:—"A golden cup she bears, the mystic emblem of christian worship, in itself of genuine gold and priceless value; but oh, awful to contemplate! now 'full of abominations and filthiness of her fornication;' a cup of more foul ingredients than ever foulest witch did mingle; for it is distilled a mystic concentration of saint and image

worship, of self-torturing penances, and pilgrimages to fabulous old coats, of special dispensations from the obligations of God's laws, of venal indulgences, and profitable deliverances from a revenue-raising purgatory ; of priestly rakings in the filth of men's secret hearts, and priestly despotism founded therein, by means of compulsory auricular confession ; of strong delusions abetted for power, and miraculous tricks, and forged documents, and lying legends ; of spiritual pride and counterfeit humility, of nominally christian belief, but in her hierarchy, much more truly organized infidelity, treating christianity as a system not of truth but of polity only ; of faggots, racks and instruments of torture ; of pretended christian feeling, but atrocious and unrelenting cruelty of persecution against all who decline her golden cup ; ' for she is drunken with the blood of the saints and of the martyrs of Jesus.' Well is it designated ' the cup of the wine of the wrath of God,' wherewith she hath intoxicated the nations, and which they who have received it shall drain to the dregs."¹⁶

Babylon is the parabolical or mystical home of the Harlot, and the application of prostitution to Rome is declared to be a MYSTERY or a SECRET which was only to be revealed to a few, but to be wholly hidden from the knowledge of the votaries of the Harlot herself. It was made known to the Two Witnessing Churches of the Vaudois ; and it has since been discovered to protestant expositors. And the mystery simply is, that *the mystic Babylon is the professedly Christian and so called CATHOLIC CHURCH OF ROME.*¹⁷ She assumes the title of the

¹⁶ Gate of Prophecy, ii. 446.

¹⁷ Sac. Cal. iii. 203. Gate of Prophecy.

mother and MISTRESS of all churches, although most of them were founded before her; and she has been the *effective cause* of almost all the schisms in the Roman empire; but especially in Great Britain, where, ever since the Reformation she has created, fomented and continued every species of schism and division.

Indeed, the whole religious system of the papacy; the whole train of her rites and ceremonies have a tendency to banish substantial goodness and true morality from the world, by substituting heathen and superstitious pageantry in their place; at the same time they assiduously *tithe mint, anise and cummin*; whilst they neglect the weightier matters of the law, *faith, judgment and mercy*. They are so exceedingly attached to the commandments of men, and strictly observant of the endless traditions of their reverend task masters, that they render the commandments of God of none effect. But they can have little to apprehend from disobeying the commandments of God; for, following the doctrines of their blind guides, they plunge into additional sin by praying to the Virgin Mary for that pardon which can only be granted by the Almighty. They are taught, vainly and impiously, to expect to receive sanctifying grace from the wood of the cross, from a rusty nail, a monk's cowl, or an old coffin; the purchased absolution of their priests, or the sprinkling of some holy water, will at any time, in their opinion, without repentance, wash away the most heinous sins; and therefore, *if* such works can do the business, why should they strive to make their calling and election sure, by real and unfeigned repentance and holiness of life.

CHAPTER XVIII.

The 144,000 Saints—They sing a New Song—Their Purity—
The Flight of the Gospel-bearing Angels—The Harvest and
Vintage—Ireland.

We come now to the vision of the Lamb and the Saints in glory ; for hitherto we have only beheld the powers of darkness and their persecution of the faithful : “ I looked,” says St. John, “ and lo, a Lamb stood on the Mount Zion ; and with Him an hundred and forty and four thousand, having His Father’s name written on their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder ; and I heard the voice of harpers, harping with their harps : and they sang *as it were* a new song before the throne, and before the Four Beasts [living creatures] and the Elders. And no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

And in their mouth was found no guile ; for they are without fault before the throne of God."¹

Notwithstanding the oppressive cruelties practised on the faithful servants of God and the Two Witnesses, by the Ten Horned Beast, or empire, at the instigation of the Lamb-like, but Dragon-voiced Beast, or empire of the papacy, during the long period of 1260 years ; yet the great body of the sincere followers of the Lamb, although hidden from the eye of men yet known unto God, are here represented as being throughout the whole period of the 1260 years, in the world to come in a state of joy, felicity and triumph, having by their faith overcome the world.

By a poetical figure, borrowed from the economy of the Jewish polity, these 144,000 saints are shewn as occupying their proper station in the Temple, as the mystical Israelites which had been measured or sealed in the vision of the Two Witnesses ; whilst the entire Holy City and the Outer Court of the Temple, have been given up to be trodden under foot by a new race of Gentiles, the followers of the Dragon-like Lamb, for the space of 1260 years. These Saints occupy the Temple on Mount Zion ; they sing a new song of praise and thanksgiving ; and they maintain their integrity, although surrounded by the idolatrous Gentiles in the Outer Court and the Holy City. The Two Witnessing Churches, therefore, and the 144,000 Saints are the same, and are the spiritual descendants of those 144,000 mystic Israelites that had been measured and sealed in the reign of Constantine. This sealing with the name of Jehovah on the foreheads of these Saints, is to

¹ Rev. xiv. 1-5.

distinguish them from that greater multitude which bore the mark of the Beast, as his subjects and servants of the Apostacy.

And these Saints sing, *as it were*, a New Song; but which no man could learn but themselves. Their song was not *new* in reality; but only *as it were* so to the apostate multitude; for they upheld all the apostolical doctrines of the primitive Church, and appealed to the Bible as their Rule of Faith. So that in reality their song was not new; but so resolutely does the apostate Church of Rome conceal the holy Scriptures from her people, that the song of the sealed multitude appeared *to them*, to be new. "Yet so systematically had the Word of God been locked up from the laity; and so grossly and generally had the great truths of the Gospel been *perverted and corrupted*, by the authority of an interested priesthood, that when sincere Christianity was propounded in all its native lustre, when the aboriginal doctrine of justification was restored, and when the abominable nature of saint worship, and image worship, and relic worship, was demonstrated from the express decisions of Scripture, the Gospel itself appeared a novelty, to those who would not endure sound doctrine, and the very Bible itself was denounced as a dangerous book, the fruitful matrix of every purulent heresy."²

These 144,000 saints have not been defiled by unlawful intercourse with women, the symbol of idolatrous Churches; this announcement is the counter element to the fornication and whoredom of the papal apostacy; and their virginity will denote their freedom from the adulterous idolatries

² Sac. Cal. iii. 209, 210.

of the great drunken scarlet-clad Harlot that rides the "scarlet-coloured Beast." They have "not been defiled by any compromise of their principles or their practices with the world, or by the surrender of that high and virgin purity and freedom in which they were bound to stand, as wedded to one husband, namely Christ."^a But they follow the commandments of the Lamb, through bad and through good report; taking up their cross and following Him, even though their path should lead to the rack or to the stake. There was no guile found in the mouth of these 144,000 Saints, for in this life they handled not the word of God deceitfully, like the mercenary venders of indulgences, or the vile preachers of human merits, purgatory, works of supererogation and idolatry. They themselves claim not freedom from personal sin; but having washed their robes in the blood of the Lamb, and having been thereby justified; their trespasses are no longer imputed to them, but they are esteemed through the merits of Christ *as if* they were without fault, "blameless."

As an angel, flying through the meridian, announced the Three Woes; so now St. John says:—

"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, 'or the Roman empire,' and to every nation, and kindred, and tongue and people. Saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea and the foun-

^a Gate of Prophecy, ii. 376. Sac. Cal. iii. 207-212.

tains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great City ; because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice :—If any man worship the Beast and his image, and receive his mark in his forehead, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever ; and they have no rest, day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the Saints ; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me ; WRITE, blessed are the dead which die in the Lord from henceforth : YEA, saith the Spirit, that they may rest from their labours ; and their works do follow them.”⁴

The events that these three angels proclaim, occur towards the conclusion of the 1260 days, during the prolonged blast of the Third Woe Trumpet. The season of God’s judgment commences with, and continues during the whole period of the Third Woe Trumpet, and the angel which bears the everlasting Gospel proclaims that the season of God’s judgment has now come ; and it must be succeeded by the preaching throughout the world of the Gospel of the kingdom of heaven.

⁴ Rev. xiv. 6-13.

"He bears the gospel, or evangel, or glad tidings of salvation; the *everlasting* Gospel as it is called, in opposition to the moving and shifting quicksand of Romish development. . . . He bears it not in one language only, not locked up in Latin, but to proclaim it to every nation, and people, and tongue."⁵ These matters, however, will be further treated when the prophet returns to the larger Sealed Book; in the meantime we are informed of the impending judgment and final destruction of the City and Church of Rome. The proclamation of the third angel, seems to be a warning against the perversion of those who have clean escaped the snares of popery; and of the punishment which they will thereby incur; for they have no rest, day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name."

St. John proceeds:—"And I looked, and behold a white Cloud, and upon the Cloud One sat [who was] like unto the Son of Man, having upon his head a golden Crown, and in his hand a sharp Sickle. And another angel came out of the Temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the Cloud, thrust in His sickle in the earth, and the earth was reaped.

"And another angel came out of the Temple which is in heaven, he also having a sharp sickle. And another angel came out from the Altar, which had power over fire; and [he] cried with a loud cry to

⁵ Gate of Prophecy, ii. 378.

him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and cast it into the great wine press of the wrath of God. And the wine-press was trodden without the City; and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."⁶

Sixteen hundred furlongs is the exact length of the Holy Land, "from Dan to Beersheba." In the Old Testament, heavy judgments are called *harvests*, not generally of mercy but of punishment. This harvest and vintage is predicted by Isaiah and Joel; St. John arranges their predictions under the Seventh Vial; and the predictions of the Hebrew prophets and of St. John successively, relate to the last great controversy of God with His irreclaimable and antichristian enemies. These, however near we may be to the time of the end, are at this time, 1860, future; and therefore we conclude in general terms, "that since the figurative harvest is distinguished from the vintage; and since the natural harvest precedes the natural vintage; the figurative harvest must be some eminent judgment or calamity which occurs at the beginning of the time of the end, or at the commencement of the Seventh Vial; while the figurative vintage must be the concluding judgment or calamity, which occurs at the close of that period."⁷

Commentators are not agreed as to the harvest; but they are generally of the same opinion respect-

⁶ Rev. xiv. 14-20.

⁷ Sac. Cal. iii. 219.

ing the vintage, or the closing judgment on the great Midianitish Woman, or False Prophet, and the Ten Horned Beast with his confederated Horns, in the final battle, or campaign of Armageddon, under the command of the revived Seventh Head, Louis Napoleon.

The clusters of the vine which are declared to be ripe for the sickle, are the clusters of the papal Church's membership, which the angel of the Covenant is to gather and cast into the wine-press of the wrath of God, which is to be trodden *without* the City, or the Roman *Civitas*. The greater part of the North of Europe was never under the ancient Roman dominion, neither was Ireland; but as the latter is an intensely popish country, Mr. Galloway is of opinion that the wine-press will be trodden in the popish South and West of that kingdom. "Ireland," he says, "is without the City, and thither the clusters of Romanism are already gathering. There Rome meets in immediate antagonism with the greatest Protestant power in the world; there she has the opportunity of striking at the vitals of that kingdom, which has been the mainstay of the Reformation from the beginning, and the greatest obstacle to the papal projects of universal supremacy; thither the eyes of the world are turned, in expectation of great events from a people drunk and maddened with the wine of Rome's cup of sorceries, and rushing with reckless determination upon their own ruin, that they may convert their green isle into one vast field of blood; content, in the intensity of their hatred, to perish themselves, if they may but first 'flesh every sword to the hilt'

in the bosoms of the Saxon Protestant population."⁸

Since that time, the development of history has shown the above author to have been wrong; for in the famine in Ireland upwards of a million of these wretched followers of the Pope perished of hunger and disease; many thousands of them emigrated; and recently, the remainder seem to have gone to meet their fate, under the banner of the last of the False Prophets in Italy, by enlisting contrary to law, but at the instigation of their *lawless* priests, into the papal army.

CHAPTER XIX.

The Woe Trumpets—The Third Woe—The French Revolution
—The Temple opened—Smoke prevents men's entrance into it.

AFTER having described parenthetically the events recorded in the Little Open Book, St. John returns to his original subject in the Larger Sealed Book. The first historical part of which, commenced at the birth of Nebuchadnezzar, the Golden Head of the great metallic image, in the

⁸ Gate of Prophecy, ii. 389-391—published 1846.

year before Christ 657, to the passing away of the Second Woe at the battle of Zenta, fought in the year after Christ 1697. The angel announced that the third Woe would come quickly. A space of more than five centuries intervened between the First and the Second Woes; but the Third Woe was to come quickly; and then the season of God's judgment commences, and will continue throughout the whole blast of that terrible trumpet. The fall of Babylon, or the Roman Church, will take place during the effusion of the Seventh Vial. On the defeat of the papal powers at Armageddon, the septimo-octave head of the Beast, with all the immense armament with which he is accompanied, together with the False Prophet, will be cast into the lake of fire. All this is predicted by St. John both in express terms, and also under the figure of a dreadful vintage of wrath; the particulars of which are as yet, 1860, in the womb of futurity; and therefore it is not fit to indulge in speculation.

Expositors are universally agreed that the Saracens and the Turks were the first two Woes; in fact they are indisputable. They were strictly of the same nature, both being bigoted Mahometans and enemies to Christianity; and their conquests were rapid and extensive; they overran the Eastern empire, and almost extirpated the Christian Church of that wing of the empire. Whereas the Northern conquerors of the Western empire were pagans; but they were so little attached to their paganism, or opposed to Christianity, that they readily and unanimously embraced the religion of those whom they had conquered. Both the Sara-

cens and the Turks detested the Gospel; and wherever they established themselves, they hated, persecuted and trampled upon all who refused to become proselytes to the Koran. Each of the two first Woes was marked with the same principles; viz., "Rapid conquest, and violent hostility to the Gospel."

After the battle of Zenta, A.D. 1697, when the Second Woe passed away, nothing in the military annals of Europe occurred of sufficient importance to constitute a Woe, till the year 1789, when a new and fearful period commenced, totally different from any thing that had preceded it in the annals of the world. "The long cherished *balance of power* was destroyed in an instant; and the rise of a baleful and eccentric comet above the political horizon, formed an epoch which will never cease to be memorable in history. As a modern writer has well observed, *the fall of the French monarchy was marked with all the characters of suddenness and mysterious power, which peculiarly appertain to the times of God's extraordinary visitations*; and as we have since had but too much reason to know by bitter experience, the year 1789 has constituted so complete a line of historical demarcation, that what preceded that year, seems almost to belong to a different planet, from that on which were transacted the giant deeds which followed it."¹

The Second Woe terminated in August, of the year 1697, and the grand French Revolution commenced according to Alison's History, on the 5th day of the month of May 1789, just 92 years after the termination of the Second Woe. This is but a

¹ Sac. Cal. iii. 230.

short space of time compared with the term of 539 years which elapsed between the passing away of the First Woe, and the commencement of the Second. The two First Woes were almost entirely confined to the Eastern division of the Roman empire or earth; but the French Revolution is destined to be a Woe chiefly to the Western empire, but extending in its effects to both the East and the West. "For to this grand apocalyptic period belong both the future [1844 and the present 1860] of the revived Seventh Head of the Beast, the downfall of the Ottoman empire, the wars of the wilful Roman King in Syria, and Egypt, and Palestine, the restoration of the Jews during a time of trouble, such as never was since there was a nation, and the final overthrow of the anti-christian faction between the Dead Sea and the Levant."²

The Woe of the French Revolution had the distinguishing marks of the two former Woes, "*Rapid military conquest, and a furious hatred of Christianity*. In an incredibly short space of time revolutionary France may be said to have subjected nearly the whole of the Western Empire, with the exception of Great Britain. Nor was her progress marked by mere vulgar conquest only; for the very basis of the Revolution was a fanatical hatred of Christianity; and as Moham-medism magnified itself against the Prince of the allegorical host; so the leaders of the Fransic Woe were no less conspicuous in speaking against God and His Christ. She prospered until her defiance of the Most High was completed; but

² Sac. Cal. iii. 232.

on the pouring out of the Fifth Vial upon the imperial throne, then the revolutionary kingdom became full of darkness. Are the exploits of the Saracens and the Turks more worthy of a place in the oracles of God, than the daring impieties, the unheard of miseries, the blood shed, and the vast changes throughout the whole Western empire, which have flown from the French Revolution? In matter of fact, that Revolution has constituted an eminent, remarkable, and perfectly characteristic Woe to the nations of the Roman empire, whether or not it be the beginning of the Third Woe, which was announced by the warning Angel. "And," says Faber, "since every future historian will be compelled to reckon a new order of things from this dreadful convulsion, it is surely the reverse of improbability that the year 1789 should have been selected by the Spirit of Prophecy, as one of the grand eras of the Apocalypse."^s He adds in a note, "that Mr. Alison's noble work, is in truth, neither more nor less, than a history of the first portion of the THIRD GREAT WOE."

"The Second Woe is past; and behold the THIRD WOE cometh quickly. And the Seventh Angel sounded; and there were great voices in heaven, saying, the kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. And the four and twenty Elders which sat before God on their seats, fell upon their faces and worshipped God; saying, We give Thee thanks, O Lord God the Almighty, which art and wast and art to come;

^s Sac. Cal. iii. 234-235.

because Thou hast taken to Thee, Thy great power, and hast reigned."⁴

The above citation is in the words of the authorised version, which I have followed all along; but both Mr. Faber, and Mr. Galloway give a different translation of the Greek Text. They both say *the sovereignty of the world*, instead of the kingdoms thereof. The four and twenty elders represent the Church universal; and on the sounding of the Seventh Trumpet, they break out into a chorus of thanksgiving, that the Almighty was now about to resume His omnipotence and the sovereignty of the Roman empire, for the punishment of His inveterate enemies; and for the vindication of His faithful servants. The season has arrived for commencing judgment upon popery and Mohammedism; hence the penal sovereignty of Jehovah is *first* to be exercised upon popery; and under the effusion of the Sixth Vial it will be exercised on Mohammedism; and the exercise of penal wrath runs through the whole period of the Third Woe. The worst men are generally chosen as the instruments of Divine wrath; and the revived Seventh Head of the Beast, Louis Napoleon, is the unconscious tool of God's penal sovereignty, to torment the people of the earth, or the Roman empire.

"And the nations were angry, and Thy wrath is come."⁵ The anger of revolutionary France shewed itself in deeds of unexampled atrocity, in violent proclamations against kings and all in authority, simply because they were kings; in liberal offers of assistance to the ruffians and

⁴ Rev. xi. 14-17.

⁵ Ibid xi. 18.

rebels of all other countries ; and in a *blasphemous* defiance of God Himself. The anger of the other nations of Europe, who were as yet unrevolutionized, was expressed in words of censure and in preparations for war, which soon set fire to the whole Roman earth. The awful judgments produced by the French Revolution, were not sufficiently ascribed to the hand of God. The wicked are generally punished by the unconscious agency of men more wicked than themselves. Infidelity and anarchy were employed to assault and batter down the outworks of the papal Babylon ; but whilst God had commanded the sworn to go through that idolatrous empire, the nations therein were universally and notoriously "*angry*," and perhaps there never has been a season more remarkable for the rage of its peoples and potentates than since the commencement of the Third Woe, at the French grand Revolution.

"And Thy wrath is come, and the time of the dead that they should be judged ; and that Thou should give reward unto Thy servants the prophets and to the saints, and to them that fear Thy Name small and great ; and shouldest destroy them that destroy the earth."⁶

The spirit or principle of the Two First Woes was Mohammedism ; but the spirit or principle of this Third Woe is INFIDELITY. But the poetical machinery of this Woe is borrowed from the solemnities of the literal day of judgment ; and as the literal dead are then to be judged, so now the figurative or spiritually dead are judged and punished, in this figurative judgment which runs

⁶ Rev. xi. 18.

through the whole period of the Seven Vials of Divine wrath. At the close of that period, or of the 1260 years, and during that awful season of unexampled trouble, which is so near at hand as to be even at the door, the antichristian faction which under various names had so long harassed and destroyed the Roman empire will be itself destroyed in the bloody campaign of Armageddon.⁷

“And the Temple of God in heaven was opened; and there was seen in His Temple, the ark of His Testament. And there were lightnings and voices, and thunderings, and an earthquake, and great hail.”⁸

During the whole period of the 1260 days or years, the Outer Court of the Temple and the Holy City were exclusively given to the papal Gentiles; whilst the Temple itself, the Altar and the Inner Court, were exclusively appropriated to Christ's sealed or measured servants. We were informed that the Two Witnesses had power to *shut heaven* or the temple, that the gentle dew of the pure Gospel should not descend upon the Roman earth during their prophesying; but at the blast of the Third Woe Trumpet and immediately before the Seven Angels with the Seven Vials came out of the Temple, then the Temple or the *Church was opened*; though no man, on account of a “thick smoke” could enter into it, *until* the seven plagues of the Seven Angels shall be fulfilled, *when* the smoke will be cleared away, and men will be able to enter into it.

⁷ Sac. Cal, iii. 237, 246. Gate of Prophecy, ii. 233, 245.

⁸ Rev. xi. 19.

This prophecy has been hitherto most remarkably fulfilled ; for, " for a long season the mystic Temple was *shut* through ignorance, and bigotry, and superstition, and persecution ; so that it was occupied by a few faithful worshippers only, if they are compared with the multitudinous hosts of them of the Apostacy. But when the Third Woe commenced, its doors were thrown *wide open* by the irresistible energy of an infidel revolution. Not, indeed, that the strong arm of infidelity performed this good action intentionally ; but by furiously attacking the superstition of popery, and by laying its towers and bulwarks prostrate in the dust, *it removed every physical impediment* to the renunciation of demonolatry and to the adoption of a purer faith. Hostile as the French Revolutionists were to Christianity itself ; yet by force of arms, they introduced a complete toleration into every popish country which they subjugated. The *power* of persecution was wrenched by the mailed hand of war, from the feeble grasp of a once potent, but now imbecile priesthood ; protestants were put everywhere upon an equal footing with papists ; and the strong military arm which ruled the whole Western empire, suffered no witness against the corruptions of popery to be harassed or persecuted for the sake of his religious opinions. Thus has the mystic temple of God been *opened* at the very time, when the word of prophecy foretold that *it should* be opened. So far as any *physical* impediments are concerned, all that will may enter ; no fires or swords, or racks or tortures, now impede their access. Though every physical impedi-

ment be now removed, and though the doors of the Temple be thrown wide open; yet through the *moral* impediment of a thick *intellectual smoke*, no man can enter into it. Even where [in Britain] the light of the Gospel shines the brightest, the adherents of the Roman Church are unable to discern its excellency."⁹

Although from the tenor of this vision, it appears that there will be no more general persecution such as has been witnessed in the history of popery; yet there is a minor species of it which still exists in the valleys of Piedmont, and in the green fields of Ireland. The witnessing churches must finish their testimony in a depressed and persecuted condition, or in sackcloth; and the murderous persecution of the protestants in Ireland, especially of those conscientious men who throw off the antichristian yoke of popery, that are persecuted by want, and misery, and murder by the instigation of priests.

⁹ Sac. Cal. iii. 246-250.

CHAPTER XX.

The sounding of the Third Woe Trumpet—Seven Vials given to be poured out—The First Vial—Infidelity—Atheism—Goddess of Heaven—Second Vial—Reign of Terror—Third Vial.

“And I saw another sign in heaven great and marvellous, Seven Angels having the seven last plagues ; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God. And they sing the song of Moses, the servant of God ; and the song of the Lamb, saying, Great and marvellous are Thy works, O Lord God the Almighty, just and true are Thy ways, Thou King of Saints. Who shall not fear Thee O Lord and glorify Thy Name ? for Thou only art holy ; for all nations shall come and worship before Thee ; for Thy judgments are made manifest.

“And after that I looked and behold the temple of the tabernacle of the testimony in heaven was

opened. And the Seven Angels came out of the temple having the seven plagues, clothed in pure white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the Seven Angels Seven golden Vials, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God and from His power, and no man was able to enter into the temple, till the Seven Plagues of the Seven Angels were fulfilled."¹

France, the greatest nation of the Roman earth, was the new ground on which Satan entrenched himself, when he was cast down from the heaven of the Church; and from which he vomited forth his flood of infidelity against the Church. The Third Woe Trumpet which comprehends all the Seven Vials of wrath, began to sound in the summer of the year 1789, when the infidel Revolution in France commenced; and it continued to sound until the pouring out of the First Vial. Although the Two First Woes were remarkably afflictive to the inhabitants of the Roman earth; yet the papal Little Horn was powerful and triumphant during the whole time of their continuance; but the Third Woe is peculiar to the papal world, which had persecuted the Protestants and Waldenses with so much ferocity. With this Woe the Lord assumes His *penal* sovereignty of the world to avenge their blood; the judgment now begins to sit, which is to take away the cruel and oppressive Little Horn by consuming and destroying it to the end.

"And I heard a great Voice out of the Temple

¹ Rev. xv. 1-8.

saying to the Seven Angels, Go your ways, and pour out the Vials of the wrath of God upon the earth. And the first went, and poured out his Vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his image."^a

I. Mr. Galloway suggests the word *Libatory* instead of Vial; but I have adhered to the authorised version throughout; and he ascribes a priestly character to the Seven Angels.^b Virulent humours in the body politic, denote irreligion and apostacy working and fermenting in the mass of the people. The breaking out of festering ulcers in the human body is offensive and disgusting; so "a noisome and grievous" sore in the body politic, denotes the open display of those irreligious principles which have hitherto been suppressed and kept in an undefined shape; and noisome sores are produced by the irruption of irreligious principles in undisguised and avowed practice. Soon after the passing away of the Second Woe in the year 1697, the noxious humour of infidelity began to ferment in the Roman Church and among the German Protestants, in an unblushing manner. In the end of the seventeenth century, the faithful had to contend against the deadly errors of the Arian, the Socinian, the Deist, and even of the more daring blasphemy of the Atheist. Voltaire concocted and diligently diffused with great activity and success, a system of irreligion, based on Atheism, under the imposing name of Philosophy; and he was patronised by the King of Prussia, the Empress Katha-

^a Rev. xvi. 1, 2.

^b Gate of Prophecy, ii. 397-407.

rine of Russia, and by a number of the smaller German princes. A noisome and grievous sore, therefore is the fittest emblem for the dissolution of society which then broke out in France, and produced that loathsome canker which from thence overspread all Europe.

After the new Philosophy had spread all over the Continent, the propagators of it reduced their vile principles to practice; and it found its consummation in the grand French Revolution, which commenced in May 1789; and on the 26th of August, 1792, an open profession of Atheism was made and proclaimed by the Revolutionary Government of France, and forthwith acted upon by the whole nation, which had been hitherto zealously devoted to the papal superstition. Christianity was then formally abolished by the governors of revolutionary France; and so well did the people second them, that while not a trace of the Gospel could be found throughout the reprobate metropolis, every frantic oration in praise of Atheism was loudly and enthusiastically applauded. Those who had been accustomed to bow down to and adore insensate stocks and stones, were called upon to worship a naked prostitute, whom they called the Goddess of Reason. It was an easy transformation from insensible images to a living created woman; and it is of itself a decided condemnation of the principles of popery, that it should so readily have been substituted. In France the Christian religion, and the observance of the Lord's day were abolished; and the most enormous bloodshed on the scaffold followed, that ever had been seen since the world began. In

other papal kingdoms it loosened the superstition of the people from their priests, and their allegiance from their governors; and prepared the way for the other Vials that followed. And any one who remembers, or has read, how far this leprosy of infidelity had overspread our own people, and with what difficulty it was repressed from bursting forth, may well conceive to what an extent it pervaded the superstitious and arbitrary states of Europe. This Vial is still running, and will probably continue to run until the effusion of the Seventh Vial, and the consummative battle between the Dead Sea and the Mediterranean, in the valley of Megiddon.⁴

II. "And the second angel poured out his Vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."⁵

In the abstract, THE SEA denotes *any* nation in a restless condition of tumult, or war, or revolution; in this vision, the sea denotes the largest nation or kingdom in the divided Roman empire; and in that character, France alone will answer, at the chronological epoch of this vision. From the very first the Revolution in France was stained with bloodshed and murder; but the imagery of the Second Vial plainly represents a period of extraordinary and pre-eminent slaughter. The noisome and grievous sore of the First Vial was in other papal states hindered, by the vigilant activity of power, from so utterly dissolving the bonds of society, as it had done in France, which became tossed like the billows of the stormy sea. After various factions had contended with, and had

⁴ Apocalypse Popularly Explained. Sac. Cal., Gate of Prophecy.

⁵ Rev. xvi. 3.

destroyed one another, the dreadful period, commonly called the REIGN OF TERROR, commenced on the 2nd September, 1792. During its entire period, the mockery of justice was complete; for it was a sufficient crime "to be suspected of being a suspicious person;" and this crime was immediately punished by the guillotine.

France was converted during the reign of terror, into one vast aceldama; or, to use the strong language of prophecy, the troubled sea of the Roman earth became *as the blood of a dead man*; and every living soul died within its ample compass.

There is something strikingly descriptive in the expression, *as the blood of a dead man*; or cold congealed blood; to indicate that it was not in battle, nor in other acts of mortal strife, that this Vial worked its penal woe; but in cold-blooded murder. "Death became the sole engine of government; systematic and daily executions took place in the Capital; extermination, conducted by despotic agents, prevailed in the provinces." "Thus," says Mr. Faber, "I think we have sufficient ground for placing the commencement of the SECOND VIAL on the 2nd of September 1792." "And," says an anonymous writer already cited, "whether we look to the earlier persecutions of the Waldenses and Albigenses, or the later massacres of the Huguenots; that of Bartholomew's Eve; those consequent upon the revocation of the Edict of Nantes; the slow consumption of *myriads* by the Inquisition; and the depopulation of whole provinces by arbitrary enactments, we shall find that cunning, knavery, blackest perjury, and murder in

cold blood, were the characteristics of her offendings. And how truly were they the characteristics of her recompense of vengeance from the hand of the angel of the Vial of 'dead men's blood.'"⁶

III. "And the third angel poured out his Vial upon the rivers and fountains of water; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets; and Thou hast given them blood to drink; for they are worthy."⁷

The general platform on which all the Vials are poured out is "the earth," or the Roman empire; therefore the rivers and fountains on which the Third Vial was poured out, are the other kingdoms of the empire, of less power and importance than France, which is called the figurative sea, as involving the two pre-eminent ideas of magnitude and revolutionary tumult. The prophecy, therefore, must be understood to declare, that these allegorical rivers, or literal states of the Roman empire, should be changed into streams of blood by the violence and carnage of some unusually murderous, protracted and peculiar warfare. With this description, the tremendous and bloody wars arising out of the French Revolution, most minutely correspond.

On the 20th April, 1792, France declared war against Austria, and soon after against Prussia. This war might have begun and ended like other wars, if the violence of the Republican faction

⁶ Apoc. Popularly Explained, Sec. Cal. iii.

⁷ Rev. xvi. 4-6.

had not made it assume a special and distinctive character. But on the 19th November, 1792, the French Convention issued a decree of fraternity, and an offer of military assistance, to all peoples who were willing to rebel against their lawful and long established governments; and this decree was translated into all modern languages, and dispersed into all European countries as the manifesto of the people against their kings. Another decree declared, that in every country occupied by the French armies, the French political system should be imposed on the conquered.

Up to this date France not only held a hostile attitude towards other countries; but these edicts were a declaration of war against the whole civilized world; and may be justly viewed as marking the commencement of a new and extraordinary period of military violence, altogether unlike any preceding period of common warfare both in character, principle and results. It was strictly and emphatically a war of principles; and as France had set her hand against every country; so, therefore, every country speedily drew their swords against revolutionary France.

"On such grounds," says Mr. Faber, "I suppose the Third Vial to have begun to flow on the 19th November, in the year 1792; and the effects of its baleful stream were soon visible. From that epoch, down to the 18th June, in the year 1815, a period of almost twenty-three years, a war raged throughout the Roman empire, unexampled in fury, and bloodshed, and desolation, and extent. The whole European commonwealth received a

shock; ancient landmarks, which had stood for ages, were removed; and a horde of infuriated military barbarians, eager to ravage and plunder, and desolate and tyrannise, was let loose upon the fairest provinces of the Roman earth. In consequence of this long protracted and widely extended scene of warfare, all the rivers of the Roman territorial platform were changed into blood; and many other allegorical streams, which had, never been comprehended within its limits, felt likewise the baneful effects of the Third Vial. Austria, Switzerland, Italy, Savoy, Spain, Portugal, and Turkey in her Roman provinces of Syria and Egypt, may all, in the strong language of prophecy, be said to have successively become a mass of gore, by becoming successively the seats of perhaps the most bloody and destructive war that ever raged. These are the countries specially intended by the figurative Rivers and Fountains; because they are all, more or less perfectly, included within the limits of the Roman empire. But out of that empire, the pest additionally spread itself over all Germany, and Prussia, and Poland, penetrating even into the remote monarchy of Russia. In short, we may affirm that, with the exception of Protestant and maritime England, almost every part of the Roman platform has been made the seat of war, and has thence been drenched with the blood of its inhabitants."^a

From the concluding words of the angel we may conceive that the carnage produced by the effusion of the Second and Third Vials, was judicial; for the long provoked Lord of heaven and

^a Sac. Cal. iii. 264, 265.

earth had resumed His sovereignty, and now sent down penally, retributive justice on those who had shed the blood of His faithful servants. Nations, as such, can only be punished in this world; therefore, as national punishments, He sends His four sore judgments on a guilty land; "the sword and the famine, and the noisome beast and the pestilence, to cut off from it man and beast."⁹

Under this Vial, God commenced judicially to destroy the destroyers of the earth; and to punish the murderous guilt of both papists and Mohammedans, but especially of the former, for their having shed the blood of His saints like water. In this guilt, the papists have been by far the most pre-eminent; accordingly, retaliation has followed them more fatally and more conspicuously. Long has the mystic harlot been *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*; but the angel of the waters now compelled them, in their turn, to drink deep of blood. Though the sword of vengeance may seem to have long tarried; yet the time has now arrived, when the apostate secular adherents of her long protracted tyranny and persecution, have been made drunken with their own blood, and the blood of their fellow apostates. The reason of this is given, by Divine wisdom, in a single sentence; because *they have shed the blood of saints and of prophets; and Thou hast given them blood to drink*; FOR THEY ARE WORTHY—of this retribution. This Vial, therefore, is one denouncing vengeance on the False Prophet, who was doomed to feel the curse of French fraternization; for Italy and the States of

⁹ Ezek. xiv. 21.

the Church were invaded by Buonaparte; the priestly government was abolished, and infidelity established in its place; the Cardinals were banished; and the Pope, having been deposed, died of grief.

The three first Vials refer exclusively to republican France; and, according to Mr. Faber's scheme, they commenced respectively on the 26th of August, the 2nd of September, and the 19th of November, in the same year 1792. They were all three running at the same time; and the first one, or the atheistical principle is *still* running, although not with such portentous and wide spread rapidity and destructiveness; and it will continue to run with more or less intensity, till the final campaign of Armageddon.

The Second Vial was exhausted at the expiration of that terrible time of bloodshed, called the Reign of Terror, which expired with the execution of Robespierre, in July, 1794. The contents of the Third Vial were exhausted on the 18th June, 1815, when the Seventh Head of the Beast fell before the victorious sword of PROTESTANT ENGLAND.

The characteristic of the Third Woe, is that the *spiritually* dead should be *judged*; and the characteristic of the Third Vial is, that the Lord has judged and punished the persecutors of His faithful people.

CHAPTER XXI.

The Fourth and Fifth Vials—The Seventh Head—War in Spain
—In Russia—Capture of Paris—Exile to Elba—War renewed
—Seventh Head sword-slain.

THE three first Vials of this terrible Woe, relate entirely to the affairs and the wars of republican France, which, in an incredibly short space of time, overran nearly all the Roman earth. The basis of the Revolution was a fanatical hatred of the Christian religion; and the Republican armies shewed no respect whatever to the Church, in every country into which they entered; for the effects of the First Vial still existed.

The Fourth and Fifth Vials relate to imperial France, under the short-lived and sword-slain SEVENTH Head, the first Napoleon Buonaparte; and they give the anticipated history of his rise, his dominance, or, as he himself would have said, *his glory*, and his eventual fall from his imperial greatness.

IV. "And the Fourth Angel poured out his Vial upon the Sun; and power was given unto him to scorch men with fire. And men were

scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory."¹

The Sun here, on whom the Fourth Vial was poured out, was the Seventh Head of the Roman Beast or empire, or the Emperor of the French, who assumed that dignity on the fall of the Sixth Head, on the 7th of August, 1806. The Seventh Head arose out of that horrible sea of revolutionary wars and bloodshed, which forms the history of the Second Vial; it scorched the Roman earth with all the fury of a tyrannical military despotism; and the empire of Napoleon comprehended within its ample limits, the whole Western empire, either by direct or by feudal government, except the kingdom of Great Britain and Ireland. The ancient Latin empire was again, by military violence, united under one real and effective HEAD, officially styled the EMPEROR OF THE FRENCH. All its inhabitants were alike "SCORCHED" by the rule of their military chief, who disregarded the arts of peace, and encouraged the science of war alone. Every man capable of bearing arms, in every country in the empire, was dragged from his family, and compelled to shed his blood for the advancement of his ambition and glory, "Thus, for a considerable season, were the scorching rays of military despotism felt throughout France, Holland and Germany, Switzerland, Italy, Spain and Portugal. Thus, to gratify the ambition of a single cold-hearted individual, decorated with the new title of *Emperor of the French*, and who was also the Sovereign of Rome and of Italy, the

¹ Rev. xvi. 8, 9.

Western Roman empire groaned under the weight of endless requisitions, and levies, and conscriptions, and extortions."²

"He, in whose hands," says an anonymous writer, "are the hearts of wrathful men, needed a ruthless, impenitent man, and He finds one whom He advances over the heads of a thousand rivals, and in the teeth of a thousand plots, to the supremacy of power, and gives him a restless ambition, with an unheard-of faculty of war; whereby he makes the round of every one of the ancient monarchies, deluges every country with blood, masters every capital city, humbles every king, gathers spoils from their most hallowed fanes, and scourges the people with heavy tributes and severe exactions. So that, at his resistless command, the Emperor of Rome resigns the title which had been worn for nearly 2000 years; and Rome itself becomes the second City of France."³

As the Fourth Vial treats solely of the SEVENTH Head of the Beast, it must have begun to flow in the year 1802, when the allegorical Sun was struggling to emerge from the waves of the revolutionary sea. This modern sun of the Roman world began to rise, dim and misty, on the 4th of August, 1802, when he was invested for life with the title and power of the First Consul, and Lord of the Western empire. From this hazy and doubtful position, the young luminary soon mounted to the ancient Roman title; for in May, 1804, he was proclaimed emperor of the French; "and the now fully developed Roman Sun, being

² Sac. Cal. 270-273.

³ The Apocalypse Popularly Explained, 38, 39.

sprinkled with the dire contents of the Fourth Vial, blazed with a scorching and ominous lustre, upon the parched and prostrate surface of the allegorical earth."

This tyrannical plague produced no repentance in "the new race of Gentiles," the paganised papal Church; for the angel informs us, that they only blasphemed more, the holy name by the which they were called, and "repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts."⁴ The papal blasphemy and the atheistic infidelity which it had produced, still prevailed during the whole reign of this military meteor; during which, Mr. Alison computes that he drew the stupendous number of two millions three hundred thousand conscripts from France alone, and of which two millions, two hundred thousand perished in his service!

V. "And the Fifth Angel poured out his Vial upon the seat or throne of the Beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."⁵

The fourth and fifth oracles describe the rise and the destruction of the short-lived, and sword-slain Seventh Head of the Roman empire, Napoleon Buonaparte. Therefore, the Sun of the Fourth Vial, is the same power as the Head of the

⁴ Rev. ix. 20, 21.

⁵ Ibid xvi. 10, 11.

Wild Beast, which is represented in the Fifth Vial. Under the influence of the Fourth Vial, the Sun of the Roman world *scorches* the allegorical earth ; but under the influence of the Fifth Vial, the throne of the Wild Beast is assailed, and his kingdom is filled with the darkness of political death. The military chiefs of the empire, who had fattened and enriched themselves with the spoils of all the nations of Europe, and had become princes in all lands, gnawed their tongues with imbecile rage at the prospect of their gains being cut off ; nevertheless there was not the least sign of repentance, or even of remorse for their crimes.

The Fifth Vial began to flow in the year 1808, and the subsequent military and political events clearly reveal its accuracy. It was in that year that the Emperor Napoleon attempted to annex the kingdom of Spain to his empire ; and from that unprincipled action may be dated the commencement of his reverses, which were as remarkable as his successes had been astonishing. Irritated by his fraud, oppression and national insults, the Spaniards rose as one man ; and struck directly at the throne of the Wild Beast, by declaring Napoleon's invasion to be a tyrannical usurpation. His *throne* was not yet in actual danger ; for he was eminently victorious in Germany. The Vial began to flow more violently in the autumn of 1812, when, inflamed with success, he made his frantic invasion of Russia. Of the unprecedentedly great armament, at the head of which he entered Russia, of upwards of 600,000 fighting men, scarcely 15,000 returned to France to tell the mournful tale of destruction. In 1813, he was *totally* defeated before Leipsic ;

after which he lost the whole of Germany, and fled disgracefully, and almost alone across the Rhine. He was pursued into France by the allied armies; and in the spring of the year 1814, they occupied the imperial capital. As the characteristic mark of the Fifth Vial is, that it should be poured out upon the *Throne* of the Beast, so the allied sovereigns declared that they would not treat with Napoleon, nor with any member of his family. The allegorical Sun was compelled to abdicate his throne; and he was sent to Elba, a small island on the coast of Tuscany; but he was permitted to retain all his imperial titles and dignities. When the dominion of the Seventh Head was confined to the narrow space of the Island of Elba, he still represented the Seventh Head of the Wild Beast as much as when he was in the zenith of his power and "glory," as the sovereign lord of the whole Roman empire.

His time was not yet come; though it was not far off. In the spring of the year 1815 the Emperor Napoleon, with a handful of followers, or rather personal attendants, landed at St. Juan; rapidly advanced to Paris, and expelled the ancient dynasty, which had been restored. The Fifth Vial was not yet exhausted; Europe was immediately in arms; the war was declared to be on *the throne of the Beast*, and for the purpose of *dethroning him*. Success attended the efforts of the allies; "because prophecy had foretold, respecting the seventh form of Roman government, that, *when it cometh, it must continue* [but] *a short space*;" but it was the high will of heaven, that the avenging sword of political death should

be wielded by the hand of Protestant England. On the 18th June, in the year 1815, the Seventh Head received its predicted deadly wound by the sword, at Waterloo; and its *short space of continuance* ran out, when it immediately afterwards expired, in consequence of the formal abolition of its official title, and the annihilation even of its shadow of effective sovereignty."⁶

From the day of his defeat at Waterloo, Napoleon Buonaparte was no longer saluted Emperor of the French, but plain General Buonaparte. In order to secure the peace of Europe, and to curb the fiery spirit of the French nation, whose vanity and self-love had been so deeply wounded, a powerful and numerous army of the victorious allies was planted round their metropolis, to be fed and clothed at the expense of the French people, who had the farther mortification of yielding their idol to die on a desolate rock in the ocean. Instead of repenting, the French people blasphemed the more, now that his throne was entirely darkened and overturned; and shewed no other feeling than that of wounded vanity, and a spirit of revenge against their consistent and long persevering, but generous enemies, the British sovereign and people.

From the days of Romulus till the battle of Waterloo, the Roman Wild Beast, under one or other of his Seven Heads, had never been without a throne. But that battle subverted his long established THRONE; and the now head-stricken and throneless empire, sank into the *darkness* of political non-existence—"the Beast WAS, AND IS

⁶ Sac. Cal. iii. 280, 281.

not; *and yet is.*" That is, the empire geographically remains where it was, but full of darkness; but yet it will be revived under an eighth head, who nevertheless is one of the Seven, as we shall presently see.⁷

CHAPTER XXII.

The Sixth Vial—The Three Spirits like Frogs—Exhaustion of the Euphrates—Fall of the Sixth Head—Rise of the Seventh—His slaughter and revival—Revival of Popery—Sixth Vial—Three Unclean Spirits—Kings of the North and of the South—Return of the Jews and of the Israelites—The Euphrates—Seventh Vial—Jericho a type—Prospective effects of the Seventh Vial—Armageddon—The White Horse—And the White Horses.

"AND the Sixth Angel poured out his Vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits come out of the mouth of the Dragon and out of the mouth of the Beast, and out of the mouth of the False Prophet, like frogs; for they are the spirits of devils, working miracles; which

⁷ Rev. xvii. 11.

go forth unto the kings of the earth and of the *whole world* to gather them to the battle of that great day of God the Almighty. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame. And He gathered them together into a place called in the Hebrew tongue ARMAGEDDON.¹

VI. Under this Vial, the mystical river Euphrates is to be dried up, that the way of the ten tribes of Israel may be prepared for their return to their own land of Palestine; through the agency of three unclean spirits who gather the kings of the Roman earth together, to the great day of God the Almighty in the campaign of Armageddon. If St. John had not told us that these were unclean spirits, we might easily have supposed that they were wicked agents from their *parentage*, the Dragon or Satan, the False Prophet or the Pope, and the Head of the Wild Beast or Louis Napoleon; and also from their commission to stir up war and bloodshed.

Mr. Galloway determines the river Euphrates in this Vial to mean, "the grand and mighty current of Roman religious enthusiasm, which flowed in adoration of the saints, in veneration of relics, in visits to the tombs of martyrs, in pilgrimages to the Holy Sepulchre, in penances, indulgences, and persecution; and at the season of its fulness, discharged the fierce and tremendous torrent of the Crusades upon the fields of Asia; a torrent not of meekness but of pride; not of love but of WORMWOOD."²

¹ Rev. xvi. 13-16.

² Gate of Prophecy, ii. 69-70.

Notwithstanding this reasoning, in consistency with the arrangement which I have adopted, I must apply the Euphrates to Mohammedism generally, and to the Ottoman power in particular. The sounding of the *Sixth Trumpet* produced the *rise* of the Turkish power; so it is reasonable to conclude, that the pouring out of the *Sixth Vial*, should intimate the *downfall* of that power; a fact that seems to be not very far distant; and it is not improbable that the massacre by the Druses of the Maronite Christians, may lead to that event. The downfall of the Ottoman monarchy, is an affair of great scriptural importance; for it will prepare the way for the return of the ten tribes which were led captive across the stream of the river Euphrates, by the Kings of Assyria; and also of the gathering together from the four winds of heaven, of the dispersed of Judah. Without any doubt, the ten tribes were carried away by the King of Assyria and his generals, into a region of Assyria, now called Kourdistan, on the left bank of the Euphrates; from which they have never emigrated; but have remained there till this day, partly in a converted and partly in an unconverted state. The Jews are spread over the whole face of the globe; and accordingly they are to be returned from the four winds of Heaven.

The Roman Emperorship, or the Sixth Head of the Beast, existed from the time of St. John, to the year 1806, when that Head fell by *abdication*, not by violence. On August 7, 1806, the Emperor Francis abdicated the throne of the Cæsars, and used these words in his proclamation, “. Considering the bond which unite us to the em-

pire as dissolved by the confederation of the Rhine, *we renounce the imperial crown*; and by these presents absolve the Electors, Princes and States, Members of the supreme tribunal and other magistrates, from the duties which unite them to us as their legal chief."^s

The Five Heads which were *fallen* at the time of the prophecy, are now followed by the *fall* by abdication of the Sixth, or in fact rather the revived First Head: but it was destined to receive a Seventh Head in the person of Napoleon Buona-*parte*, who assumed the title of Emperor of the French in the year 1804; and in 1805 he declared himself king of Italy, and made Rome the second city of the French empire; in 1806, the Emperor Francis abdicated the throne of the Cæsars, and Napoleon was ready to mount that throne, having proclaimed his son the king of Rome; and that both himself and his successors should be crowned in Notre Dame in Paris, and afterwards in St. Peter's at Rome. "Here then, we behold the rise of a *new head* distinct in its official designation from all the preceding Six Heads; enjoying the sovereignty of the metropolitan city, though degrading it from its old metropolitical dignity, springing up at the very time when prophecy leads us to expect its rise; and assuming the new and hitherto unknown title of *Emperor of the French*. With respect to its power it may be said to have extended over the whole Latin empire, with the single exception of England and in regard to its character of a *Roman Head*, the industrious assumption of the Eagle as its special military ensign,

^s Alison's History of Europe.

the affectation of its representative at once to play the part of Augustus, and Justinian, and Charlemagne, the aping, with whatever success, the manners and pretensions of the old Romans, and lastly, the actual sovereignty of Rome itself, all serve to demonstrate that *it was truly the SEVENTH HEAD of the Roman Wild Beast.*"⁴

Prophecy gave to this Head a short existence, and a death by the sword of violence at Waterloo, in 1815; accordingly it existed only the short period of eleven years. But the wound by the sword was destined to be healed, and the Seventh Head to enter on a new course of existence under apparently an Eighth Head, but which was really only one of the Seven; for the Emperorship was revived by the nephew of the late Emperor, on the true principle of hereditary succession, and the right of primogeniture as the nearest of kin to the First Emperor. Although Louis Napoleon was, in fact, elected by the suffrages of the French people; yet he assumed the imperial crown by hereditary succession, from the son of his late uncle, the First Emperor. He is destined to be destroyed at that dreadful battle which will put an end to the long tolerated Roman Beast or empire; and along with him also, that author of all temporal and spiritual evil, the False Prophet or the Pope. The voice of prophecy distinctly predicts his destruction:—"And at the time of the end shall the king of the South push at the wilful king; and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he

⁴ Sac. Cal. iii. 124.

shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, *even* Edom and Moab and the chief of the children of Ammon [whosoever may be meant by these names]. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians, and the Ethiopians shall be at his steps. But tidings out of the East and out of the North shall trouble him; therefore, he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”⁵

But of this same Seventh Head, St. John says: “And the Beast was taken; and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These *both* were cast alive into a lake of fire burning with brimstone.”⁶

The Seventh Head was revived in the person of Louis Napoleon Buonaparte, in December, 1852, according to the sure word of prophecy; “The Wild Beast that thou sawest *was, and is not*, and shall ascend out of the abyss.” This means the abyss or bottomless pit of revolutionary violence; accordingly, the revolution in France which convulsed Europe to her centre, with revolutionary

⁵ Dan. xi. 40-45.

⁶ Rev. xix. 20.

madness in the year 1848, was preparatory to the healing of the deadly wound by the sword, and the revival of the Seventh and last Head of the Beast. We may also see in the political world, that popery has revived from its abject prostration, and has allied itself with infidelity and despotism ; and it is waging a war of extermination, against the reformed religion throughout Great Britain and the Continent.

St. John informs us that during the time in which the decrepid Ottoman empire is wasting away, or the drying up of the waters of the Euphrates, as we see that at present it is, he saw Three Unclean Spirits resembling Frogs, go forth severally, from the mouth of the Dragon, from the mouth of the Wild Beast, and from the mouth of the False Prophet to the kingdoms of the Western Roman empire, to stir them up to war and bloodshed ; and this circumstance with other signs of the times combined, indicates pretty accurately that we are approaching very near to the grand predicted crisis.

The drying up of the waters of the Euphrates is placed under the effusion of the Sixth Vial ; and I have long been of opinion that the Sixth Vial *began* to flow in the year 1854, when the Crimean campaign commenced ; and connected with it, the terrible slaughter of almost exclusively the Mohammedans by our army in India. It is still flowing, but this I advance with diffidence ; for as great events are succeeding each other with such portentous rapidity, this opinion may be overturned by a subsequent event. But if the drying up of the Euphrates has already commenced, it

will continue to advance until the Ottoman empire shall be entirely subverted and broken up by partition. From the whole apocalyptic context of the Sixth Vial, we can only arrive at the conclusion that, the partition and extinction of the Ottoman empire will bring on a general war; and thus bring on the formation of that last great antichristian confederacy which is destined at the time of the end, and under the Seventh Vial, to be broken between the seas in Palestine. The first germ perhaps, of a general war seems to have begun by the massacre of the Christian people of the Lebanon; and under the pretence of protecting them, of the Emperor of the French sending a numerous army into Syria; by taking possession of which he will complicate affairs with the Emperor of Russia, and hasten the downfall of the Turkish empire.

"If," says Faber, "we be drawing near to the dissolution of the Ottoman power, and to the subsequent restoration of Israel and Judah, and thence also, to the close of the fated 1260 years; we must of plain prophetic necessity be also drawing near to that unexampled *time of trouble*, which is universally foretold, as synchronizing with the return of God's ancient people, and as affecting the final downfall of that baneful *apostatic perversion of Christianity*, which is described as making one vigorous effort to recover its usurped authority, ere, like a millstone it sinks irremediably into the abyss of utter perdition."

The Three Unclean Spirits, however unnatural their combination is, have been busily at work for some time in complicating the politics of European governments; and in gathering together a for-

midable conspiracy against the designs of the Almighty and of pure religion. Three principles are at present in joint operation, for one common object of evil. 1. The principle of Infidelity, which is powerfully exhibited and embodied in the form of irreligious and unbelieving political expediency ; which may be readily believed to spring directly from the Dragon or Satan.

2. The principle of democratic and revolutionary Anarchy, which is fermenting in every country in the Western empire ; and in our own kingdom, in the attempt to admit and extend the democratic element into the House of Commons. This principle, evidently springs from the Wild Beast or the corrupt mass of the temporal revived empire.

And 3, the principle of active popish Propagandism, which is now making such active and energetic efforts, universally to recover its lost authority and power for persecution, kidnapping and perverting those who had clean escaped their snares. This principle can only proceed from the False Prophet, whom it is needless to say, is the Pope and his hierarchy. All these three principles, but more especially the last, are most energetically moved and actuated by *the Jesuits who are the incarnation of Satan.*

In a private letter which I received from the late Mr. Faber, in the year 1840, he has the following judicious remarks on the then signs of the times. " Since the unhappy amalgamation of our once protestant constitution with the papal apostacy, an amalgamation avowedly conducted on principles of mere God-distrusting political ex-

pediency, by a body of legislators, who had all sworn their belief to be, that *popery is idolatry*. I am compelled to fear, that the position of England is any thing, rather than safe and satisfactory. Somewhat like the Israelites of old, we have intimately, and affectionately, and encouragingly, associated and blended ourselves with a superstition *abhorred of God*, and doomed to speedy destruction ; and unless we disentangle ourselves, I do not perceive how the superstition can be destroyed, without *our* being more or less subjected to calamity in its ruin. With our eyes open ; for our rulers swore that *popery is idolatry*, doubtless for the universal instruction of England, touching its true nature, we have chosen our line of conduct, and we must, I suppose, abide by the consequences. The prophetic call is ; *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*. But we, so far from coming out of her, have deliberately entered into her, and are systematically affording her all the patronage and encouragement in our power both at home and abroad. Hence, through the spirit of propagandism, many unstable souls are becoming partakers of her sins ; and hence, unless we retrace our steps, I cannot, prophetically speaking, see, how we can avoid nationally partaking of her plagues.

“ As for the present efforts and spread of popery, I see nothing but what from prophecy must necessarily have been expected. Without some temporary success and extension, popery could not be in that rampant state, which is evidently ascribed to it, in the day of final excision. Its

present movements, I conceive to be *its last struggles* preparatory to its complete destruction.

"The *harvest* of God's wrath against apostate Christendom, I conceive to have been gathered in, during the miseries produced by the first French Revolution, extending from the year 1789, to the year 1815. What we must, therefore, next look for, is the treading of the *vintage* of God's wrath; and we may expect this vintage very speedily to commence. Even mere politicians have announced their conviction, that the next general war, will be a war of principles; and prophecy describes the final war as *a time of trouble such as never was, since there was a nation*. A general feeling is, I believe, abroad, that we are upon the eve of some great crisis; and I suspect that the general feeling is not far mistaken.

"In the great final war, the King of the North, and the King of the South, are represented by Daniel as vehemently opposing the Wilful Roman King, who is the head of the anti-christian confederacy; but yet as being unable to prevent his occupation of Palestine, previous to his utter destruction. The whole context of the prophecy in Daniel xi. compels us, on the principle of consistent exposition, to set down these two Kings as the then sovereignties of Syria and Egypt. They evidently start up in consequence of the overthrow and partition of the Ottoman empire. But whether at that period, Syria and Egypt will be independent sovereignties, or whether they will be in the occupation of two great European belligerent powers, time alone can positively interpret to us. Thus far, however, is certain. Whoever

shall respectively be the masters of Syria and of Egypt at the time of the end, or at the close of the 1260 years, will constitute Daniel's Kings of the North and of the South; and these two Kings are distinctly stated as being in full opposition to the Wilful King; or the last Head of the Beast, Louis Napoleon."⁷

The drying up of the Euphrates, or the downfall of the Turkish empire, will *prepare* the way for the return of the whole house of Israel, both Jews and Israelites. The Jews are dispersed throughout every country in the known world; but the Israelites, or the Ten Tribes, remain in the country whither their ancestors had been transported captives by Pul, Tiglath-Pileser, and Shalmaneser, into the country beyond the Euphrates, which lies north-east of Nineveh, south-east of lake Van, and directly west of the lake of Ooroomiah in the land of Assyria. Their identity and their existence were ascertained beyond a doubt, some years ago by Dr. Grant of Utica, who was a medical man attached to an American mission. There they have remained from the days of their Assyrian conquerors; partly converted to Christianity by the preaching of St. Peter, and partly in an unconverted state. Both St. Paul and St. James, allude to these converts in their Epistles; but especially, the former, who, in writing to the Romans, says: "I say then, hath God cast away His people? God forbid! For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath *not cast away* His people which He foreknew. Wot ye not what the

⁷ Private Letter, 1840.

scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I am left *alone*, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal. **EVEN** so, then at this present time also, there is a remnant according to the election of grace. . . . What then? Israel hath not obtained that which he seeketh for; but the election [the Christian portion] hath obtained it, and the rest [of the unconverted] were blinded;" and they continue in a state of unconverted blindness till this day.⁸ But now in the vast cycle of divine providence, the time is arrived when both the faithful and the unfaithful children of Abraham, are to be restored to their long lost but never forgotten country. The eyes of the Jews have been darkened and their backs have been bowed down; and from *their fall*, salvation came to us of the Gentiles. But says St. Paul, "If the fall of them was the *riches* of the world, and the diminishing of them the *riches of the Gentiles* [by bringing salvation to them], how much more their fulness" or conversion to Christianity.⁹

The prophet Ezekiel has recorded a prediction of their restoration to the land that shall again flow with milk and honey, and from which the "*living waters*" of the Gospel shall flow over the whole earth. "Then said He unto me, [in the valley of dry bones], Son of Man these bones are the *whole house of Israel*; behold they say, our bones are dried, and our hope is lost; we are cut

⁸ Romans xi. 1, 7.

⁹ Ibid, xi. 10, 12.

off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves; and I shall put My Spirit in you and ye shall live, *and I shall place you in your own land*; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."¹⁰

There is no doubt that the Three Unclean Spirits have made their appearance, and are now in active operation for the gathering of the kings of the Roman empire, to the last terrible campaign of Armageddon; when the papal powers, led on by the Seventh and last Head of the Roman Beast, will come into fatal collision with the protestant powers, in alliance and under the guidance of Great Britain, by whose instrumentality the Lord has preserved the ark of His Church. In this great and final battle, the Head of the Beast with all his followers will be taken; and with him the False Prophet or the Pope and his hierarchy, "that wrought miracles before him, with which he deceived them that had received the mark of the Beast and them that worshipped his image. These both *were* [that is shall be] cast alive into a lake of fire burning with brimstone. And the remnant *were* [shall be] slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth."¹¹

¹⁰ Ezek. xxxvii. 11-14.

¹¹ Rev. xix. 20, 21.

The figurative Euphrates, or the decrepit Turkish empire, has been visibly wasting away for several years back; and I am still of opinion, that the Crimean campaign was the *commencement* of the effusion of the Sixth Vial. The Turkish power is so far breaking up that the Sultan, who is the descendant and representative of Mahomet the author of the Mahommedan heresy, is now unable to execute his own edicts. The late massacres of the Christians in Syria, were perpetrated by the connivance and participation of his own troops. These massacres have furnished the Emperor of the French with a pretext to send troops into Syria; probably they will stimulate the Emperor of Russia to attack the "sick man" on the other side; and bring into play, that terrible *hailstorm* with which the Roman world is threatened, when Great Babylon comes "in remembrance before God" on the effusion of the Seventh Vial, which cannot now be far distant;—And there fell upon men *a great HAIL out of heaven*, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."¹³

The revived Seventh Head of the Roman Beast, at the head of an army of 600,000 men, holds all the Roman Kings bound to his chariot wheels; conjointly with them and the False Prophet, he has most likely entered upon his last war against the Word of God, previous to his final ruin at Armageddon. We see and experience the unnatural combination of the three spirits like frogs:—Infidelity, Insubordination, and democratic Anar-

¹³ Rev. xvi. 19-21.

chy, with revived Popish pretensions and Propagandism, over-spreading the European world ; and they are now exhibiting the extraordinary signs which prophecy gives us reason to expect, shall precede the end of the times of the Gentiles. Under the Sixth Vial, which I believe, is at present flowing, the confederacy which is forming by the three evil spirits like frogs, will be completed ; and this unnatural coalition of blaspheming infidels, democratical anarchists, and bigoted papists will meet with utter destruction "in the valley of Megiddon,"¹⁸ where the predicted battle is to be fought.

VII. The Seventh Vial which is still future, comprehends the destruction of the Popish system and the Mahommedan superstition ; and also all those events which are contained in the xvii. xviii. and xix. chapters of the Revelation, to which I beg to refer my readers.

"And the Seventh Angel poured out his Vial *into the air* ; and there came a great Voice out of the temple of heaven, from the throne saying, IT IS DONE. And there were voices, and thunders, and lightnings ; and there was a *great Earthquake* ; such as was not since men were upon the earth, so mighty an earthquake [or revolution] and so great. And [during which] the great city was divided into three parts, and the cities of the nations fell. And GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a *great hail*

¹⁸ Zech. xii. 9-14.

out of heaven [or the Greek church], every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."¹⁴

All commentators are agreed that the SEVEN TRUMPETS sound to the downfall of the papal harlot; and this arrangement seems to have been typified by the siege and destruction of Jericho. That type of Rome was marched round once every day for six days by the army of Israel, preceded by the Ark and *seven priests*; the priests were to sound on the ram's-horn trumpets, as the ark, followed by the army, surrounded the city *once* every day for six days; but on the seventh day they were commanded to "compass the city *seven* times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, so that the people went up into the city" took it and put the inhabitants to the sword, save only Rahab and her family.¹⁵ Analogously to this arrangement, the apocalyptic trumpet sounds six times, during six successive periods to the downfall of the mystic Babylon or Rome, as at Jericho; but when it sounds the seventh time during the seventh period, its blast is divided into seven portions, marked by the pouring out of Seven Vials of divine wrath. At the effusion of the Seventh Vial, an Earthquake or Revolution will lay the great city prostrate; "so mighty an earth-

¹⁴ Rev. xvi. 17-21.

¹⁵ Joshua vi. *passim*.

quake and so great as was not since men were upon the earth."

The Seventh Vial is not yet poured out; but the days for its effusion are nearly accomplished; and it contains more stupendous events than any of the preceding Six Vials. The chief of these are the annunciation, that IT IS DONE, *i.e.*, that the mystery of God and the times of the Gentiles are completed; that the great earthquake; the division of the city into three parts; the coming up in remembrance before God of great Babylon or the Church of Rome; the final destruction of the mystic harlot; the terrible hailstorm or plague of the hail; the marriage of the Lamb; the battle of that great day of God the Almighty; and the manifestation of Christ and His armies mounted on white horses are accomplished.

Immediately on the effusion of the Seventh Vial, which is to be poured out into the atmosphere of the Roman earth or empire, will succeed the tumults, wars, and invasions portentive of an expiring body politic; and a VOICE from the throne of God in the temple or church, is to proclaim that IT IS DONE; or that the mystery of God is completed; for "in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God shall be finished."¹⁶ All commentators almost are agreed, that that mystery is the long permitted reign of the powers of darkness. At the close of the reign of Satan and on the effusion of the Seventh Vial, the saints or those righteous men, in the Roman communion, whom God has exhorted as His people to come out of it, are to be

¹⁶ Rev. x. 7.

delivered from the bondage and power of popery and the Lamb-like, but draconic Little Horn; the Jews and Israelites are to be restored at this time, partly in a converted state, and partly in an unconverted state; the power of the Seventh Head of the Roman Beast is to be utterly destroyed, and himself slain along with his ally the pope; and finally the Mohammedan Little Horn is to be "*broken without hand.*"¹⁷

I conceive that this breaking up of the Mohammedan power *without hand* or human instrumentality, can only be by their conversion to Christianity; but in a very short time it will be determined by the event. The comprehensive proclamation IT IS DONE, is the solemn annunciation that the times of the Gentiles and the latter 1260 years have expired. The event only can explain what is meant by the division of the great City into three parts; but the earthquake appears to relate to the final revolution or overthrow of popery, when great Babylon herself, with all her sins, atrocities and antichristian doctrines, shall "come in remembrance before God;" at which time the church of Rome will be utterly destroyed and "like a great millstone, be cast into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."¹⁸ A consequence of this earthquake, is a tremendous hail-storm, which denotes a violent attack upon the Head of the Roman Beast with his confederates, by Russia or the northern region, where hail, and snow, and ice, are naturally generated.

But, touching the destiny of the apostate church

¹⁷ Dan. viii. 25.

¹⁸ Rev. xviii. 21.

of Rome, let us hear what the Spirit saith by the mouth of St. John:—"And after these things, I saw another Angel come down from heaven; and the earth was lightened with His glory. And He cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth [or of the Roman empire] have committed fornication with her; [that is, have worshipped her images and followed her false doctrines] and the merchants of the earth are waxed rich, through the abundance of her delicacies.

"And I heard another voice from heaven, saying, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*; For her sins have reached unto heaven; and God hath remembered her iniquities. Reward her even as she rewarded you; and double unto her, double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much sorrow and torment give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her. And the kings of the earth, that have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her

burning. Standing afar off for the fear of her torments, saying Alas, alas, that great city Babylon, that mighty city, for in one hour, [or in a very short space of time] is thy judgment come [upon thee]. And the merchants of the [Roman] earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold, and of silver, and precious stones, and of pearls, and fine linen, and of purple, and silk, and scarlet, and all thyine wood; and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, *and souls of men*. And the fruits that thy soul lusted after have departed from thee; and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great City that was clothed in fine linen and purple and scarlet; and decked with precious stones and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning; saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness; *for in one hour*

is she made DESOLATE. 'REJOICE over her thou heaven, [or reformed Church], and ye holy apostles and prophets, [reformed bishops and priests, who have suffered martyrdom at her hand], for God hath avenged you on her.

"And a mighty Angel took up a stone like a great millstone, and cast it into the sea,¹⁹ saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers and trumpeters, shall be heard no more at all in thee. And no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee. And the light of a candle [the gospel] shall shine no more at all in thee; and the voice of the Bridegroom and of the Bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

"And in her was found THE BLOOD of Prophets, [Priests and Bishops], and of SAINTS, and of all that were SLAIN upon the earth."²⁰

Such is the character, and such is the ultimate destiny of the Church of Rome, and of the Man of Sin, the False Prophet, the Son of Perdition, that Wicked One, the Blasphemer and the Apostate; for by all these names the Pope and his hierarchy are designated in Scripture. An intelligent traveller writing in the *Guardian* says, "The fatal principle which lies at the root of all Romish practices, is a general *disregard for truth*. Ten times a day will any thoughtful man be con-

¹⁹ Matt. xviii. 6.

²⁰ Rev. xviii. *passim*.

strained to remember the singular stress laid in the Gospel, on that attribute of the Most High, [Truth] which He has indeed assumed to Himself as one of His awful names. One learns to perceive *the reason* for the great prominence thus given to Truth in Scripture, by noticing *the fatal, all pervading consequences of its disregard*; and TRUTH *has been so systematically disregarded in the Romish system, that it has come at last to be ACTUALLY LOST SIGHT OF, and in a manner NOT UNDERSTOOD.*" The permitted duration of this antichristian system, is 1260 days or years; and as it is accurately calculated, that this tyranny commenced in the year after Christ, 604; so by adding 1260 years which have since elapsed, we arrive at the not very distant year 1864; when this mystery of iniquity shall be finally extinguished in bloodshed so great, that the apostle uses a hyperbolè to describe it, reaching to the horses' bridles:—"And the Wine Press" of God's wrath "was trodden without the city; and blood came out of the Wine Press *even unto the horses' bridles*, by the space of a thousand and six hundred furlongs."²¹ Now 1600 furlongs is the exact measurement of Palestine; and in it the battle of Armageddon will be fought, wherever the campaign may commence. I am strongly of opinion that the present expedition of the French Emperor will be the commencement of the campaign. His possession of Syria will probably be followed up by an invasion of Turkey by Russia, which will be *the great hail out of the heaven* of the Greek Church, which is to cause men to blaspheme God on account of the severity of its plague. A

²¹ Rev. xiv. 20.

natural consequence of these two powers appearing in the field of action, will be to draw Great Britain into the war, who will most probably take up her position in Egypt or on the Isthmus of Suez, for the protection of her Indian possessions; thus becoming what Daniel calls the King of the South. This, however, is merely a private opinion which may be refuted by the events which will now quickly follow.

The confederated enemies of God, under the leadership of Napoleon Buonaparte, the revived seventh head of the Roman Beast, will be destroyed in the valley of Megiddon. St. John saw "heaven opened, and behold a *White Horse*; and He that sat upon him was called FAITHFUL AND TRUE [which is a title of our Lord], and in righteousness, He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns;" for He is the King of kings; "and He had a name written that no man knew but Himself. And He was clothed with a vesture dipped in blood; and His Name is called the WORD OF GOD. And the armies which were in Heaven followed Him upon *White Horses, clothed in fine linen white and clean*;"²⁸ which is the righteousness of the saints.

In the language of symbols, a Beast signifies an empire or kingdom; a Wild Beast is the symbol of a persecuting empire; and a War Horse is the symbol of a military power; and the designs of their riders may be either good or bad; but in this case they can only be good; for Christ Himself is the invisible rider and leader of the armies op-

²⁸ Rev. xix. 11-14.

posed to the wilful King, who will thus be placed between two fires ; of the Russians in possession of Turkey in the North, and of the British with their allies, the Prussian and German Protestants, on the South. Almost all expositors are agreed that the armies that appear on the side of Christ mounted on white horses and clothed in fine linen, white and clean, are the combined Protestant powers under the leadership of Great Britain. It may be clearly seen from the prophecy, that the Wilful King will be destroyed by the agency of those armies whom Christ will employ as His servants and instruments ; and through their heaven-directed valour, typified by an irresistible charge of the symbolical White Horses, He will ultimately rout the Beast and the False Prophet.

CHAPTER XXII.

Christ's prophecy on the Mount—Preaching the Gospel—Circulation of the Scriptures—Signs of the Times &c.—The Stone—The Millennium.

ST. JOHN concludes the Apocalypse with these words, "*He which testifieth of these things saith, Surely I come quickly. Amen. Even so, COME LORD JESUS.*"

"The end of the age," is now fast approaching; it is almost at hand; yet before that time does arrive, much and terrible work remains to be done. For Christ assured His Apostles that, "The Gospel of the kingdom shall *first* be preached in the whole habitable world, for a witness unto all nations; and then shall the end come."¹ Not, however, the end of the world, or the final day of judgment; but the end of the prophetic Age, about which His Disciples had so anxiously enquired on the Mount of Olives, or the Times of the Gentiles, of which He Himself then spake. That time is now almost arrived.

In the evening of that day in which our Lord closed His ministry on earth, when He withdrew His presence from the Temple of Jerusalem, and left it "*desolate*;" the Twelve drew His attention to that magnificent fabric, and requested Him to join them in admiration of its goodly stones and gifts. But He rather sternly cut short their discourse by the alarming declaration; "Verily, I say unto you, the days will come, in the which there shall not be here, one stone upon another, that shall not be thrown down."

Jesus went and sat down apart from His disciples on the Mount of Olives, over against and in full view of the Temple. Alarmed at the tenor of His words, Peter, James, John and Andrew came privately to Him, and eagerly requested an explanation of the threatening words He had uttered as they departed from the Temple. "*Master*," they said, (1) "*tell us when shall these things be?*" (2) "*What is the sign of Thy coming, when all these things shall be*"

¹ St. Matt. xxiv. 14. St. Mark xiv. 10. St. Luke xxi. 6.

*fulfilled, or shall come to pass ? (3) What shall be the sign of the end of the world, or when all these things shall be fulfilled."*²

These questions drew a prophetic discourse from our Lord, which is most closely and chronologically connected with the prophecies of Daniel and St. John ; but He did not give a direct answer to their three questions. Their first question relates to the time when the Temple should be destroyed ; the other two indicate the disciples' belief, that the destruction of the Temple and the dissolution of the world would be one and the same event ; and thirdly, they wished to know, by what awful signs the last great and terrible day of the Lord would be preceded and accompanied.

Christ graciously warned them, and through them the whole Church, to be wise as serpents, though harmless as doves ; for there would be many deceivers, Antichrists, Harlots and False Prophets ; and this warning was given to the whole Church, until His second figurative advent to execute vengeance on the Midianitish Woman of Rome. The Jewish false Christs, were chiefly robbers and murderers that suffered the punishment due to traitors and rebels, by the Roman sword. But innumerable False Prophets and Teachers, have arisen in the Christian Church. During the lifetime and ministry of the Apostles, Simon Magus pretended to be the POWER OF GOD, which is a title of Christ ; Diotrophes assumed a papal-like pre-eminence, and maliciously prated against St. John ; Alexander the coppersmith did

² St. Matt. xxiv. 3. St. Mark xiii. 3, 4. St. Luke xxi. 7.

St. Paul much evil ; many went in the schismatical way of Cain ; in the avariciousness of Balaam ; and others perished in attempting usurpations similar to that of Korah. The mystery of iniquity, or the principles of the Evil One, was working in St. Paul's day ; and there were multitudes of heresies in the primitive Church, some of which pertain to, and others are revived in the present day. In the seventh century, the impious impostor Mahomet promulgated his deleterious heresy which has overspread the greater portion of the Eastern world. At the same time, the Bishop of Rome fell into idolatry and several other heresies ; whose coming, St. Paul says, is after the working of Satan, with all his permitted power, signs and wonders. Our Lord predicted that these false prophets would deceive the elect, that is the Church, for all Christians are elected in their baptism ; and St. Paul predicted that *the* False Prophet or the *Pontifex Maximus*, should apostatise from the faith, believe in seducing spirits, speak lies in hypocrisy, and enforce the doctrines of devils. Then there was also the founders of various orders in the Roman Church ; but especially those peculiarly active and unscrupulous agents of Satan, THE JESUITS. Of whom the infallible Pope Clement XIV., proclaimed to the world in his Bull, when he suppressed that diabolical order, that "*Christendom could never hope for peace of any kind during any length of time, whilst the Jesuit body was tolerated upon earth.*" The Author from whom this is cited, who was himself a member of the Roman Church, says of the Jesuits, that their *morality is fitter for hell than for earth ;*

and that this morality, more fit for hell, "*is now the solemnly and irrevocably adopted morality of the Church of Rome*, and can no more be repudiated by any Roman Catholic without a falsehood, than transubstantiation."^{*} Unless we are altogether mistaken, Christ's caution against False Christs, and False Prophets extends to the Church general in all ages; that it may be applied to all the impostures which interfere with His name and office, that have arisen in the Christian Church; and that He condemns the pretensions of all False Christs founders of sects, or teachers of false doctrines by His peremptory command,—**GO NOT YE THEREFORE AFTER THEM.**

"But when ye shall hear of wars, and rumours of wars and commotions, be ye not troubled; for all these things must come to pass; but **THE END** [of the times of the Gentiles] **IS NOT YET.** For nation shall rise against nation; and kingdom against kingdom; and there shall be great earthquakes, [Revolutions] in divers places, and famines and pestilences, and troubles, and fearful sights; and great signs shall there be from heaven; all these are the beginnings of sorrows."

Our Lord here predicts the wars, tumults, commotions and revolutions, which should take place before the end of the Seven Times of the Gentiles, on His Second figurative Advent. Jerusalem was captured by the Romans about forty years after that discourse was delivered; during which period there was not time for these signs to have been

^{*} Connelly's *Coming Struggle with Rome*, p. 34. The whole pamphlet is well worthy of the consideration of Englishmen at the present time.

performed. The persecutions of which He spake commenced on the very day on which the Holy Ghost was given, when the Apostles were imprisoned, scourged and threatened. We have only to consult history, to see how minutely persecution for His name's sake, has corresponded with His prediction; but grievous as such long continued and severe calamities have been; yet Christ declared that they were to be but the beginning of the sorrows that should only cease with the end of the 1260 days, at which period we are now arrived.

"But take heed to yourselves; for then before all these, they shall lay their hands on you and persecute you, and shall deliver you up to be afflicted, and shall kill you, and shall deliver you up to councils and unto prisons; and in the synagogues ye shall be beaten; and ye shall be brought before kings and rulers, for My name's sake, for a testimony against them; and it shall turn unto you for a testimony."

Our Saviour's words indicate the most active severe, and cruel persecutions, which He said would commence with them; but which would extend to the whole Church until the end of the times of the Gentiles. A very cursory perusal of the Book of the Acts, will prove the critical accuracy of our Lord's prediction; and St. Paul in recounting his own sufferings, summed up those of the other Apostles and Prophets: "In stripes, in imprisonments, in tumults, in labours, in watchings, and in fastings."⁴

Persecution was commenced by the Jews; but

⁴ 2 Cor. vi. and xi. 23-33.

it was soon taken up by the Roman Emperors, and carried on by their provincial governors. In the course of the first three hundred years, there were ten general persecutions, besides the constant cruel sufferings of individuals. The persecutions and cruelties exercised on the faithful by the Roman Emperors, have been continued and perpetuated by the Papal and the Mahommedan powers, from the rise of both these Apostacies until the present hour. Every protestant in Ireland is in continual danger of his life, from the Ribbon Society; which is the secret executioner of the Papal Church, *as a Church*, which protects and conceals these murderers from the just vengeance of the laws. There is not a ribbon murder committed in Ireland, that is not well known to one or more Romish Priests, who consider such murderers as the righteous executioners of their Church's sentences of death on heretics.

"Settle it therefore in your hearts, not to meditate before what ye shall answer, but when they shall lead you and deliver you up, take no thought before hand, what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; it is not ye that speak but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist."

This caution against premeditation under persecution is to be understood in the same sense and latitude, as Christ's warning against over anxiety respecting food and raiment, which He extends to an inordinate solicitude about the matter, and the manner of the defence which martyrs in

all ages shall make before their persecutors, and the testimony which they will give for Christ, when they are unjustly accused of heresy. They were therefore exhorted to have faith in God, and to rest in full confidence on the support, which the King of martyrs will afford to His faithful servants in the hour of trial. This divine support, has been ever since evinced, in the courage and constancy with which the martyrs of Christ have met the most cruel sufferings and death; and the wisdom with which they have spoken to their inhuman judges and refuted their arguments, not only in England during the Marian persecution, but on the Continent, when we have been permitted to read accounts of their sufferings.

"And this gospel of the kingdom shall first be preached in the whole habitable world for a witness to all nations; AND THEN SHALL THE END COME."

Not the end of the world, however; but the end of the prophetic age, or the Seven Times of the Gentiles; or the end of the two great Christian apostacies, Popery and Mohammedism. But our Lord informed them, that before that desirable consummation can take place, the Gospel of His kingdom must *first* be preached unto all nations of the earth; and *after that*, shall be the end of the Seven Times of the Gentiles, from their commencement at the birth of Nebuchadnezzar, the great Golden Head of his metallic image, to the final destruction of the apostate heads of the secular and the ecclesiastical Beasts in the final battle of Armageddon.

Jesus Christ is Himself the faithful Witness; and the holy Scriptures carry His evidence through

the medium of His Church to all lands, of the Gospel that He had taught, and which He inspired holy men of God to teach as the result of His preaching whilst on earth. It is therefore a mistake to suppose, that the sermons delivered from the pulpit by merely fallible men of the present day, are the Gospel; these may be unorthodox, or the mere private opinions of the preachers, and of course, are liable to error. The everlasting and witness-bearing Gospel is contained in the Scriptures of the Old and New Testament; for they endure for ever; all the teaching of man being as grass, and all the glory of man as the flower of grass.⁵ "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." "I saw," says St. John, "another angel fly in the midst of heaven, having *the everlasting Gospel* to preach unto them that dwell on the earth, and to *every nation, and kindred, and tongue, and people.*" For more than half a century past the greatest zeal and activity have been manifested, to translate the Scriptures into all the known languages in the world; and to circulate these translations into every country under heaven, so that every man may hear them spoken "in his own tongue, wherein they were born." May it please God to prevent error in the translations, or the introduction of party spirit and sectarian tendencies into them.

According to Christ's prediction and the chronology of the prophecies, the fact of the universal circulation of the Scriptures, or in other words, the *preaching of the Gospel of the kingdom*, most

⁵ 1 Pet. i. 24, 25. 2 Pet. i. 21.

exactly correspond. "It is impossible," says Mr. Faber in 1844, "not to be struck with what may well be deemed one of the most prominent *signs of the times*, an extraordinary increase of the *missionary spirit*, and an unexampled activity in conveying the Bible to all nations in their own various languages. I cannot but consider the late [and perhaps also the present 1860], war in China, as one of those signs of the times. Hitherto that vast empire has been hermetically sealed. The seal may now be said, in a manner to have been broken."

An unmistakeable sign of the times, is the attitude and conduct of popery in Ireland. After the Romish bishops had pledged themselves by a solemn covenant, to respect the rights of the established Church of England and Ireland, they have impudently assumed every title of that Church, as a preliminary to the assumption of her offices. The Irish members of parliament, after *swearing* to abstain from all aggression on the property and privileges of the established Church, have never for an instant remitted their aggression. The general popish population have flung themselves loose over the land at the instigation of their priesthood, in an unwearied flow of murder and insurgency, making a perpetual crusade of rapine and blood. The demoniacal fury with which popery is making such spasmodic efforts, preceding her utter destruction, to recover its lost supremacy and to extend its sway in every direction; the sorceries and blandishments by which that Church befools and bewitches our statesmen and legislators; the Protestant blood

which she has shed and is daily shedding in Ireland; and the system of ferocious hatred against Protestants which she has fostered and inflamed in the hearts of her people, are all portentous signs of the coming termination of the reign of the Lamb-like Harlot, with the voice of the Dragon, that old serpent called the Devil and Satan which deceiveth the whole world.

There is another sign of the times that must not be omitted—a deplorable *want of faith* throughout the world. Though God has suffered His elect, that is, His Church, to have been so long oppressed by persecutors; and although their cry day and night has come up to His throne, and He has borne long and patiently with the sins of their oppressors; yet the time is now arrived, when the Babylonian harlot's sins having "reached unto heaven," God has remembered her iniquities, and will avenge on her the accumulated wrongs of His people. But at this, His second coming to take vengeance on His enemies, He predicted that He shall *not find faith* in these promises, at His coming to the judgment and the utter destruction of the Roman harlot. Notwithstanding men's want of faith in His promises and threatenings; yet the signs of His coming are so visible, so numerous, and so portentous, that he that runs may read them. "For the vision is for an appointed time; but *at the end* it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him; *but the just shall live by his faith.*"⁶

⁶ Hab. ii. 2-4.

Another pregnant sign of the last time, is the silent progress which the blessed Gospel is making in Turkey, formerly a Woe and a Terror to Christendom, but now its helpless supplicant. The Turk has for several centuries, cast down and trodden under foot, some of the host of heaven and of the stars to the ground; although he has magnified himself against Christ; and cast down His sanctuary; *yet he shall be broken without hand,*⁷ in some mysterious way, which the event only will explain. Probably by the influence of the Gospel on the hearts of that sensual people; and their conversion to Christianity.

During the flowing of the Seventh Vial, "the great City will be divided into three parts; and the cities of the nations fell."⁸ There is also to be a great earthquake, that is, a revolution, so mighty and so great, such as was not since men were upon the earth. These visitations of Divine wrath are, as yet, in 1860, future, and therefore we cannot fully understand their import, until the time of their fulfilment shall arrive; but they are commissioned to divide great Babylon into three parts, and to bring her up for judgment before God. What is intended by this division into three parts, can only be exactly ascertained by the event which is now all but at hand; but perhaps it may be shadowed out by a scheme, said to be just now proposed by the last head of the Beast, for the breaking up of the Turkish empire, and for a new distribution of its territories among the sovereigns of Europe. Any how, the desolating *hail-storm* denotes some dreadful attack of Russia on the

⁷ Dan. viii. 9-25.

⁸ Rev. xvi. 19.

head of the Beast, which is like enough to arise out of any new distribution of the Roman earth. It is proposed to give Constantinople and European Turkey to the King of Belgium; but for centuries past the Emperors of Russia have set their hearts upon that prize, and are not likely to see it pass from their grasp without war; hence *the great hail out of heaven, every stone about the weight of a talent*, may arise out of that new complication.

The deadly nature of the instruments of war which have recently been invented, constitute another sign of the times; all bearing on that great battle which is to terminate the papal and Mahomedan systems; when the wine-press of God's wrath will be trodden without the City, *and blood come out of the wine-press even unto the horses' bridles by the space of a thousand and six hundred furlongs*; or throughout the whole land of Palestine, the length of which is 1600 furlongs. At this time, the Church of Rome having been weighed in the balances, and having been found wanting, like her prototype the Oriental Babylon, "God has numbered her kingdom and will finish it," in the blood and slaughter of Armageddon.⁹ Here the great metallic and symbolical image of Nebuchadnezzar is to be broken in pieces by the Stone cut out without hands, and it will become like chaff.

As we have before said, the metallic image of that illustrious potentate, was a type of the four great empires, the Babylonian, the Medo-Persian, the Greek and the Roman. This image's head was fine gold, and represented Nebuchadnezzar

⁹ Rev. xiv. 20. Dan. v. 25, 26.

himself; its breast and arms were of silver, and pourtrayed the succeeding empire of the Medes and Persians; its belly and thighs were of brass, and meant the Macedonian empire under Alexander the Great and his four successors; and its legs were of iron, marking the strength and durability of the Roman empire; but its feet were partly of iron and partly of clay. This image in its successive developments, prospered, and oppressed the saints until "*a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.*" Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that there was no place found for them. *And the STONE that smote the image, became a GREAT MOUNTAIN, and filled the whole earth.*"¹⁰

Nebuchadnezzar was not only a type of the great metallic Image, but also of the great Tree, whose branches filled the whole earth; but which was cut down by order of a Watcher or Holy One. The Seven Times during which the King of Babylon was to be physically deranged, are the figure of the seven prophetic times, or 2,520 natural years, during which the four great empires were to be subject to the *moral madness* of Paganism, of Popery and of Mohammedism. At the end of the seven natural years, the lunatic King of Babylon was restored to his reason, to his throne, and to his power; and thereafter he became a faithful servant and worshipper of the true God. At the end of those seven prophetic times

¹⁰ Dan. ii. 31-45.

which is now all but arrived, the great compound empire will be restored to a state of *moral reason*; and after the great campaign of Armageddon, the sanctuary of the Church will be then completely cleansed from *the moral madness* of Paganism, Popery, Mohammedism, and infidelity, with which it has been so long oppressed, to serve the Living and True God in obedience to the faith, and in holiness, during the thousand years of blessedness, known by the title of the Millennium.

For the accomplishment of this much to be desired object, the prophet tells us that a **STONE** cut out of the mountain without hands, smites the Image upon its feet; which causes the destruction of the whole fabric, and reduces its ten parts to chaff; so that as an empire, it is found no more. After thus destroying the enemies of the Messiah, His kingdom or Church rapidly and extensively increases until it becomes universal, and fills the whole earth. "The mystic Stone," says Faber, "is doubtless the kingdom of the Messiah. This kingdom, by the gradual preparation of prophecy, was hewing out of the mountain of the Levitical Church, during the reigns of the three first empires: it was finally cut out, or separated from that mountain, during the reign of the fourth empire, when the Christian Church was personally founded by its divine Lawgiver. It began to smite the great Image upon its Roman feet, synchronically with the commencement of the *figurative* day of judgment, at the sounding of the Seventh apocalyptic Trumpet, in the year after Christ, 1789; nor will its blows be discontinued, with whatever short intervals, until every polity

which in its principles is opposed to the principles of the Gospel, shall be dissolved at the close of the latter Three Times and a Half: and it will itself become a vast mountain or religious establishment, filling the whole earth. during that period of blessedness, which St. John limits to 1000 years; and to which Daniel subjoins an additional smaller period of 385 years."¹⁰

Along with the utter destruction of the mystic Harlot, we are taught by the Holy Spirit to expect the restoration of the whole house of Israel, by the exhaustion of the mystic Euphrates, or the Turkish Empire, and the issue of three unclean spirits like frogs, who are commissioned to gather together the kings of the Latin earth, to the battle of that great day of God the Almighty. At which battle St. John beheld A WHITE HORSE, which represents a Christian power; and He that sat upon him was called FAITHFUL AND TRUE, which is one of Christ's titles. Therefore the Rider is none other than Christ Himself; and this Christian power on which He rides, and which executes his vengeance, can be none other than our own chosen, measured and sealed land, with her Protestant allies. In coming to this undeniable conclusion Mr. Galloway bursts out into an extacy of sacred joy, saying, "Nor can that war steed be mistaken. It is thou, O Britain, called and chosen and highly honoured of the Lord! It is thou, O Britain! On thee the Lord rode forth, and did battle with the armies of Infidelity in the mighty struggle of religion against atheism, of Christian principle against antichrist's last and worst de-

¹⁰ Sac. Cal. iii. 29-3

velopment. Knowest thou not thy Rider, and hast thou appropriated *to thyself the glory*? . . . Still mounted on thy power, He sits thy Lord, thy Saviour, if thou wilt acknowledge Him. Yes, O my Lord Jesus! we do acknowledge Thee." To which I append my own hearty and sincere Amen. "Not unto us, not unto us, but to Thy name let us give the glory; but to us be shame and confusion of face, for the sins that have stained our conduct, individually or nationally, in that glorious struggle. These are specks and blots upon the steed; but they attach not to the heavenly rider."¹¹

The Divine Rider on the white horse is none other than that great prince predicted by Daniel, who says—"At that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time *thy people shall be delivered*, every one that shall be found written in the book."¹² This standing up of Michael is the same event as our Lord Himself predicted in the coming of the Son of Man in the clouds of heaven, at the epoch of the Restoration of Judah; and of the completion of the Times of the Gentiles, which he announced; and as that consuming of "that wicked One" with the spirit of His mouth; whom He shall destroy with the brightness of His coming, as foretold by St. Paul.¹³ We are not told by the sacred writers, who shall be the allies of the warriors of the White Horse, the stalwart sons of Britain; but we may be sure

¹¹ Gate of Prophecy, ii. 468. ¹² Dan. xii. 1. ¹³ 2 Thess. ii. 8.

that the children of Israel, Daniel's "people," will be there; for they were always a fighting race; and they only are expressly designated as one of the powers that will make part of the army of the White Horse. These converted sons of Abraham, of Isaac, and of Jacob, will then be determined to recover their ancient and sacred City, or to perish in its ruins. As the white horses are to be ridden by Christ and His servants, the allies will be military powers who are animated and governed by the principles of sincere Christianity, although alloyed by the frailty of human infirmity.

Popery is destined to be there quenched in blood; and we are informed, that eternal judgment is prepared for its obstinate and persevering adherents, from which the mind of the compassionate Christian shrinks with pain and awful horror; but her unrepented sins have reached unto heaven, and God hath remembered her iniquities, in shedding the blood of the saints and the blood of the martyrs of Jesus; neither have they repented of the work of their own hands; neither did they discontinue the worship of devils, of idols of gold, of silver, of brass, of stone, and of wood, which neither can see, nor speak, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.¹⁴ But now the Stone shall strike the image at his feet; so shall all the parts of it be broken to pieces together, and become like the chaff of the summer threshing floors; and the wind shall carry them away so that no place shall be found for them.¹⁵

The time for the effusion of the Seventh Vial

¹⁴ Rev. ix. 20.

¹⁵ Dan ii. 35.

seems now to have arrived ; during which effusion a mighty earthquake or revolution will occur, " Such as was not since men were upon the earth, so mighty an earthquake and so great." This very terrible revolution is destined to divide the Roman empire into three parts, but in what manner, we are not informed by the sacred writer ; and to bring the Church of Rome up in remembrance before God, to give unto her the wine of the fierceness of His wrath.¹⁶ Following up the earthquake closely, there is to be a tremendous storm of hail ; or an inundation of Russian warriors, savagely to attack the last head of the Beast in his rear. At the same period, which is the close of the 1260 years, the corrupt Church of Rome will be utterly destroyed, and the pure Church of Christ be established in all the world, during the long period of millennial blessedness which will then be inaugurated.

At the effusion of the Seventh Vial also, the marriage of the Lamb is to take place, or the restoration of the whole house of Israel, both in a converted and also in an unconverted state. " And I heard as it were the voice of a great multitude, and as the voice of many waters [or peoples] and as the voice of mighty thunders, saying, Alleluia ; for the Lord God the omnipotent reigneth. Let us be glad and rejoice and give honour to Him ; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her it was granted, that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of saints."¹⁷

¹⁶ Rev xvi, 18, 19.

¹⁷ Ibid xix. 6-8.

This marriage, is the restoration of Judah and the other ten tribes of Israel, the long repudiated spouse of Christ, to be again the consort of the Lamb of God. It would appear that the spouse will not make herself ready to meet the Bridegroom, until the time arrives for the pouring out of the Seventh Vial, or the conclusion of the 1260 years; or the accomplishment of all the things which God hath spoken by the mouth of all His Holy prophets since the world began, when the times of refreshing shall come from the presence of the Lord;¹⁸ but at that time, which is just at hand, she will be prepared by conversion to Christianity, in the days of the Seventh Vial. The Jews having rejected and crucified their Messiah, who was the allegorical husband of the Levitical Church, became aliens from Him, while the Gentiles were called into the vineyard. Ever since the time when they imprecated the blood of their Messiah on their own and on the heads of their children, the Jews have been wanderers and outcasts in every nation under the sun; thus fulfilling the prophecy of Hosea: "For the children of Israel shall abide many days," that is, years, "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. *Afterwards* shall the children of Israel *return* and seek the Lord their God, and David," that is, Christ, "their king; and shall fear the Lord and His goodness *in the latter days*."¹⁹ In the preceding verse the prophet says, "Thou shalt abide for me *many days*; thou shalt not play the harlot, and thou shalt

¹⁸ Acts iii. 19-21.¹⁹ Hosea iii. 3-5.

not be for any other man ; *so will I also be for thee ;*" which is decidedly a promise of their restoration.

I have always been of the opinion, that the conversion of Judah will be a miraculous work, somewhat like the conversion of the three thousand souls on the day of Pentecost. It is only *my opinion* ; but be it right or wrong, the Scriptures contain the most explicit promises of God, which are not yea and nay, that in the *latter days* they will be restored to their own land. " In those days and at that time, saith the Lord, the *children of Israel* shall come, they and the *children of Judah* together, going and weeping ; they shall go and seek their God [Messiah]. They shall ask their way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten."²⁰ " And I will set up one Shepherd over them ; and He shall feed them, and He shall be their Shepherd. And I the Lord will be their God, and my servant David a prince among them : I the Lord have spoken it."²¹ Again the same prophet assures the children of Israel on the word of the Lord, that " I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."²² Both Isaiah and Micah foretell that, " It shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow into it. And many people shall go and say,

²⁰ Jer. l. 4-5.

²¹ Ezek. xxxiv. 23, 24.

²² Ibid xxxvii. 22.

Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths ; *for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.*"²³ Although the sons of Israel have forsaken the God of their fathers, *the Fountain of Living Waters*, and hewed themselves out cisterns, broken cisterns that can hold no water ;"²⁴ yet He has promised, and He is faithful and just to perform it, that " *in that day LIVING WATERS shall go out from Jerusalem.*"²⁵

It is evident that God's ancient people will be converted, and that the bride will be prepared for her husband at the end of the 1260 years, or the "latter time;" and if the calculation of the fulness of these years be correct, that event will take place in the year 1864. Ever since their restoration from the Babylonian captivity, they have steadily set their faces against every form of idolatry, into which their fathers were continually lapsing, both the Jews and the unconverted portion of the Ten Tribes, have, since the destruction of Jerusalem, borne witness in all quarters of the globe to the unity of the Divine Essence. The veil of Moses is now on their hearts ; but we are assured that it will not so continue for ever ; nor the partial blindness of which St. Paul speaks, be everlasting ; for he assures us, that even in his days there "was a remnant according to the election of grace." This "blindness" must continue until the fulness of the Gentiles be come in ; for "as concerning the Gospel they are enemies for your sakes ; but as touching the election [of grace

²³ Isaiah ii. 2, 3.²⁴ Jer. ii. 13.²⁵ Zech. xiv. 8.

or the Christian Church] they are beloved for their fathers' sakes."²⁶ "Each is at present unprepared, and therefore *not* at present the consort of the Lamb; each will make herself ready at the close of the latter 1260 years; and each at that precise epoch, *will be solemnly owned and espoused.*"

The great final battle is spoken of by Joel who says, that "then will the Lord be jealous for his land, and pity His people," whom He commands to "prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong."²⁷ Zechariah predicts that "Judah also shall fight at Jerusalem; and the wealth of all the heathen round about, shall be gathered together, gold and silver, and apparel in great abundance;" and "*holiness unto the Lord*" shall be inscribed on the re-espoused bride; from whom shall go forth the *Living Waters* of the Gospel which shall evangelise the whole earth.²⁸

The great and final battle will be fought in the valley of Jehoshaphat between the Mediterranean and the Dead Sea in Palestine, known by the name of the battle of Armageddon; and St. John informs us that the parties to be there overthrown and destroyed, are the revived Seventh Head of the Roman empire, the False Prophet or the Pope and his hierarchy, and their subservient allies the other popish powers of Europe. Opposed to that immense host, will be Christ on His white horse and the armies of heaven, also mounted on white

²⁶ Rom. xi. 5, 25, 28.

²⁷ Joel iii. 9, 10.

²⁸ Zechariah xiv. 8, 14, 20.

horses, and clothed in the fine linen which is the righteousness of the saints. These can only mean the Protestant powers which have recovered and retained their integrity. All the several prophecies of Isaiah, Joel, Zechariah, Daniel, and St. Paul, alike predict a coming of the Lord; "*circumstantially* to destroy His enemies the corrupt secular and ecclesiastical powers of the apostate Roman empire; *geographically* to work this their overthrow in the land of Palestine; *chronologically* to occur at the epoch of the restoration of Judah, and at the expiration of the latter Three Times and a Half." A Second figurative Advent of Christ is unmistakeably predicted by the concurrent voice of prophecy, to take place at the close of the latter 1260 years, which we have ventured to calculate will be in the year 1864, immediately before the commencement of the period of millennial blessedness; and the apostatical enemies of the Gospel, will be utterly destroyed through the agency of human secondary causes. Then will the Third Woe pass away, and the Seventh Vial be exhausted.

The last subject which falls to be mentioned, is the figurative binding of Satan, which is clearly a metaphorical transaction invisible to human eyes; but which is an act of coercion, exercised by the Most High, over the powerful and malignant enemy of mankind, to continue for the period of a thousand years whose blessedness he will not be permitted to mar by temptation to sin. St. John says, "And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid

hold on the Dragon, that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and *after that* he must be loosed a little season."²⁰

During the campaign, and at the final battle of Armageddon, the Seventh and last Head of the Roman Beast or Secular Empire, with the False Prophet and the kingdoms under his dominion are destined to be destroyed with such a dreadful slaughter, as it has been supposed can only be accomplished by volcanic eruptions; for St. John²¹ uses an hyperbolè to express the immense destruction of life in that great and last battle: "And the Wine Press" of the wrath of God, "was trodden without the City, and blood came out of the Wine Press even unto the horses' bridles,"²² which comprehends the whole length of Palestine. These dreadful events, are to be succeeded by the coming in of the fulness of the Gentiles; and their being offered up as an acceptable sacrifice to God, being sanctified by the Holy Ghost. This last event will be the commencement of the Millennium; or the thousand years of blessed communion with Christ; when, as Isaiah foreshews, "It shall come to pass in the last days, that the mountain of the Lord's house, shall be established in the top of the mountains, and shall be exalted above the hills; and ALL NATIONS shall flow into it. And many people shall go and say, Come ye and

²⁰ Rev. xx. 1, 4.

²¹ Ibid. xiv. 20.

let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths ; *for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*"⁸¹

But on the divine principle of a day for a year, it has been conjectured by Galloway that the thousand years, may be years of days ; in which case the Millennium may continue for the space of *three hundred and sixty thousand years*. During all that long period, with joy shall the inhabitants of the earth "draw water out of the wells of salvation." For with righteousness shall the Branch growing out of the stem of Jesse, "Judge the poor and reprove with equity, for the meek of the earth ; and He will smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked ;" or as St. Paul says, consume the wicked one with the Spirit of His mouth, and destroy with the brightness of His coming, or of His own presence,⁸² "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." During also the peaceful reign of the Messiah, holiness shall be unto the Lord ; all wars shall cease and swords be turned into pruning hooks. In token of this blessed state of tranquillity, the Prophet uses a metaphor to describe it, predicting that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down to-

⁸¹ Isaiah ii. 2, 3.

⁸² Thess. ii. 8.

gether; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."⁸³

At the same time with the inauguration of the Millennium, we are assured that the restoration of the whole house of Israel will assuredly take place. On this subject the Prophet speaks with no stammering lips, but says: "And it shall come to pass *in that day*," the fatal conclusion of the campaign of Armageddon, "that the Lord shall set His hand again the second time, to recover the remnant of His people which shall be left, from Assyria. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. . . . And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river [Euphrates], and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of His people which shall be left, from Assyria, *like as it was* to Israel in the day that he came up out of the land of Egypt."⁸⁴

⁸³ Isaiah xi. 1-10.

⁸⁴ Ibid xi. 10-16.

In their higher and nobler aspect, the prophecies are the unveiling of Christ, to whom the past and the future are alike present; we must not, therefore, dogmatise with arrogant presumption, or pervert the subjects of prophecy, into the fuel for a vain curiosity; but with reverence and humility proceeding no further than we are warranted by Scripture. But this we may safely say, that the whole of mankind will be Christians indeed, not in name only as at present, but in deed and in truth, as they were in the primitive Church, when they continued daily with *one accord* in the breaking of the eucharistic bread with gladness and singleness of heart; their very enemies saying of them "Behold how these Christians love each other."

Death, which is the penalty of sin, continues throughout the whole period of the Millennium; for death is not destroyed, until the day of final judgment, when the Prophet assures us there shall be no more death, nor sorrow, nor pain, to those *who shall die in the Lord*; for God shall wipe away all tears from the eyes of His people. In the meantime, the second figurative coming of the Judge of all the earth is at hand; it therefore becomes us to be on the watch, and to put away from us all the works of the flesh which lust against the Spirit of Christ; but let us walk in the Spirit that we may not fulfil the lusts of the flesh. But, says St. Paul, "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Let those who have put on Christ in baptism, and so are His obedient brethren, crucify the flesh with the affections and lusts, that we may

live and walk in His Spirit, and be found faithful at His coming in the clouds of glory, to judge the quick and the dead for the deeds done in the body.

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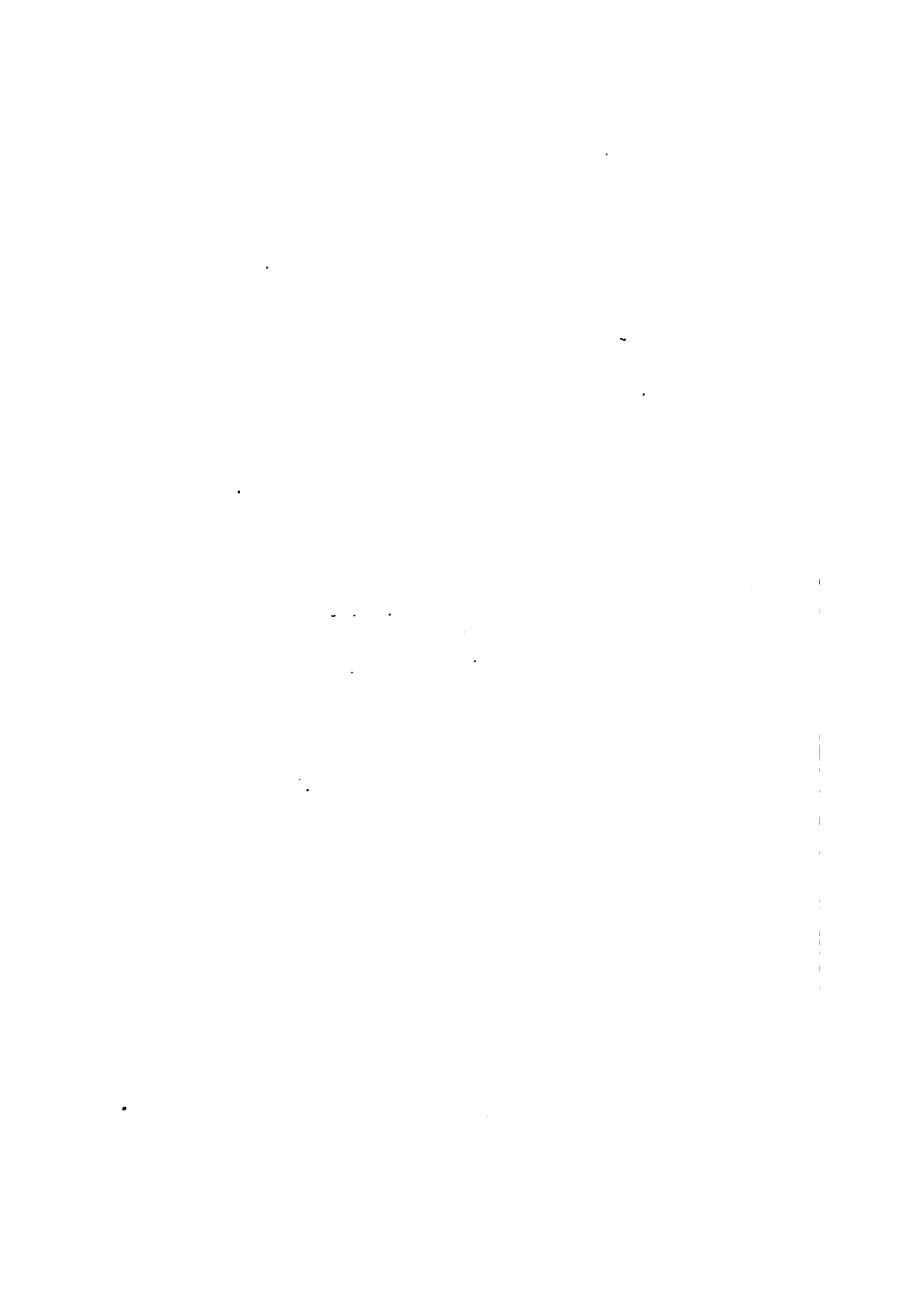
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